A Memorial of
HORACE-WILLIAM-ROSE

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A Memorial of Horace William Rose

By

Harry Wade Hicks

NEW YORK
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YOUNG MEN'S CHRISTIAN ASSOCIATIONS
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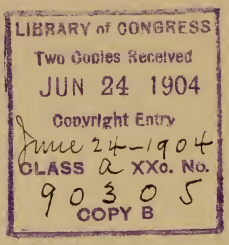

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To his Mother

Preface

THREE years and more have passed since the subject of this brief memorial was called from service by death. While his work was done before he had reached the age of twenty-seven, the record contains the story of a finished life. Only the repeated requests of friends in and out of college, and within Association circles, that a story of his life be written, has led the author finally to prepare what is here given to the public.

Not all students choose the best in college. Some choose for themselves habits of life which forever after are like millstones about their necks. This simple narrative tells of one who chose wisely and redeemed the time.

Encouragement can be taken in reading this book because Horace W. Rose was an ordinary man. In one point only did he greatly excel other men, and that was his devotion to Jesus Christ. If any reader is led to wage a stronger fight against sin, or give himself with greater abandonment to Christian service, the mission of the book will be fulfilled.

Acknowledgment is here made for kind aid rendered by many who have furnished material for the memorial.

H. W. H.

BOSTON, June 10, 1904.

Introduction

"It is a glorious thing," said Disraeli, "to see a nation saved by its youth." As go the colleges, so goes the nation. In seeking to purify and enrich the student communities, therefore, one is influencing the very springs of the national life. For over ten years, either as student or as worker among students, chiefly in the Upper Mississippi Valley, that region where our higher educational institutions are most plastic, and also expanding most rapidly, Horace William Rose lived out a life and wrought a work which will never die. No patriot, statesman, teacher, preacher or philanthropist in all that section has more truly advanced the best life of the country and the Kingdom of Christ.

This man afforded and made attractive an example of the highest type of Christian student life. He furnished the students of our day a working model in character, in faith, and in service. He was a man of reality; intolerant of all pretence and hypocrisy. While ever preserving an open mind to all truth and maintaining the power of growth, he was firmly established in the fundamental points of the Christian faith. In the midst of college life,

which is more characterized by selfishness, clannishness and class spirit than is usually supposed, he abounded with unselfish love and kept in sympathetic and helpful touch with all kinds of students, the rich and the poor, the brilliant and the dull, the popular and the unpopular. His cheerfulness and optimism were the strength of his life. His physical and moral courage were splendid, enabling him to wage triumphant warfare against every enemy of college life. His zeal to have Christ's reign made co-extensive with the whole world was consuming. His steadfast loyalty to Christ and his absorbing passion to make Him known, constituted the crown of his life.

It is a distinguishing merit of this Memorial that the author has so presented these traits that they seem compelling and capable of imitation. In thus making the subject of the book actually live before us, and in stimulating the will to emulate his life and works, the best offices of true biography are served. One cannot resist the conclusion that, if the spirit which characterizes Horace Rose became more general among the Christian students of our day, the moral and religious life of the colleges and universities would be transformed.

It is well that this Memorial appears after sufficient time has elapsed to admit of assembling so much valuable material. Moreover, it affords opportunity to see the life of Rose in better perspec-

tive and to estimate more accurately his influence. It also introduces to a new generation of students a life which has its message for every Christian college man in these days. Just as Sinker's "Memorials of Ion Keith-Falconer" greatly influenced students three or four student generations ago, and Speer's "Record of the Life of Hugh Beaver" rendered a similar service a few years since, Mr. Hicks' work, which has been done with marked discernment, fidelity and sympathy, will come with helpful force to the present generation of students of this and other lands.

The consideration of such a career may well lead us to reappraise life values. Wherein lies the cause of the true success of the life of Horace Rose? Not in the length of life, for his career was terminated when he was considerably less than thirty years of age. Not in his activity and intensity, although he was remarkable in both of these respects. Not in his fame, for from the point of view of the world he was comparatively little known. In his full-orbed, symmetrical character, in his Christ-like service of his fellows, in his absolute abandon to know and to do the will of God, we find the source of his enduring and fruitful influence. The sentence which best epitomizes his ambition and life-work is the longing he himself voiced, and which he most certainly realized, "Oh, for the power to burn a path of light in these colleges for Christ!"

John R. Mott.

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A Memorial to

Horace William Rose

CHAPTER I

EARLY LIFE

IT rarely happens that a young man less than twenty-seven years of age exerts a positive religious influence on an entire generation of college students throughout the United States and Canada. Pilkinton of Uganda died before his life-work was actually begun, but his written biography has stirred the spiritual life of multitudes. Other foreign missionaries have spent their life force before the age of thirty-five, and have merited the "Well done, good and faithful servant." The subject of this brief life story finished his work before he had reached the age of twenty-seven, and left an indelible impression on the lives of thousands of college men whom he met, and multitudes of others through his indirect influence.

Horace William Rose was born September 19, 1874, in Rockford, Illinois. The years of his childhood and early young manhood were spent in the

home at the two towns of Rockford and Pittsfield in Illinois, until, in 1887, the family moved to Fort Atkinson, Wisconsin. From this place of residence Horace entered college. He died of typhoid fever in the city hospital at Ithaca, New York, where he was engaged as General Secretary of the Christian Association of Cornell University, on January 10, 1901, aged twenty-six years, three months, and twenty-two days. His father was William Wilberforce Rose, a Congregational clergyman of unusual power, and pastor of the Congregational churches in the towns where the family resided. The father was mourned at the time of his death by a multitude of friends to whom he had ministered throughout several long pastorates. His mother, who still survives although in broken health, entered no less into the affections of the people to whom the father ministered. The graces and virtues of both parents seem to have been inherited by Horace, and it was due to their devotion and training that he became early in life a most efficient worker in the church and a leader inspired with lofty Christian principles.

There were four boys in the family, — Horace, Frank, Richard, and Sidney. During his early years there was strong manifestation of the traits of character which marked his service of later years. His mother in writing since his death said: —

> He was often referred to as "the minister," not altogether on account of his serious demeanor, for he was bubbling over

with fun, but more because he was always ready to turn his thoughts to serious subjects, and because of his extremely conscientious adherence to duty. I have always said that Horace preached his first sermon when he was three years old during a lively agitation on the temperance question in the community. Standing upon a chair with book in hand he proclaimed to an imaginary audience, "Don't 'e dink any more fisky; it dunks you; it burns you so you can't see; it deads you. Don't 'e do it, for Christ's sake."

A companion of his childhood days who lived in a neighboring house from 1874 to 1884 tells how they marvelled that Horace never forgot to say "if you please," "thank you," and such things as the rest usually omitted to say. "He was always scrupulously polite. My brother used to persuade the four Rose boys to help him fill the woodbox. Horace always stopped at the door, and, no matter how full his arms were of wood, managed in some way to get his hat off before he entered. He was fond of music, and seemed to revel in the neighborhood concerts. The song he used to sing with greatest enthusiasm was 'Roll, Jordan, Roll.'"

Another intimate friend writes regarding the spirit of his early life: —

He was so full of buoyant life and fun that his mates were glad to follow whether it were to a prayer-meeting or a ball game. When he was fifteen years of age it was my good fortune to visit his home. His father was a boy with his sons, and merry were the days with picnics and boat-rides.

Once when eating radishes Horace remarked, "When you eat radishes you go to the root of the matter." One day a party of us were out in the boat, when Sidney and Horace began rocking. I was timid, and their father, seeing my fear, assured me they would take no risk. But as I still seemed nervous he spoke a low word to the boys. Instantly the boat was quiet, and Horace earnestly begged my pardon, and expressed regret that they had caused me a moment of discomfort.

On another occasion, in the evening, he came home after I had retired. I heard him stop at his mother's door and talk in excited whispers. It alarmed me somewhat, for fear that an accident had occurred on the water. When I inquired next morning, Mrs. Rose said, "Oh, no! not any difficulty. It is Horace's custom to stop at my door and confide in me the events of the evening, and he spoke last night in whispers for fear of disturbing you.

A lifelong friend who knew Horace well when he was thirteen years old has written of his manly character manifesting itself in a full and enthusiastic life interested in all boyish sports. "He was one of those boys who was ever ready to do boyish things, but never mean tricks of any kind. He seemed to have an inborn spirit of manliness which made him above these things. At an early period in life he became an active Christian worker in departments of church life where he could be helpful, and his enthusiasm was contagious."

Horace's love for his home was a safeguard against the evils of boyhood and early young manhood to which many succumb. He had great rev-

erence for his father, and the breach which so often exists between father and son did not exist between them. The nobility of his father's life and service undoubtedly influenced Horace greatly to undertake direct Christian work.

His affection for his mother was manifested from earliest years, and continued to mark him as an unusual son until the time of his death. The spirit of fun in the home is shown by a story told by W. B. Van Akin, a Beloit classmate: —

> I knew every member of his family, and spent very many days visiting with them. There was a personal freedom in the family relationship which to me bordered on the ludicrous. The boys all called their father "Elder," and their mother they all called "Lizzie," and they had many different epithets for the different members of the family. One morning they were all gathered together at family worship. Mrs. Rose had been troubled for some time with an illness which made stooping and rising difficult. After Mr. Rose had finished offering prayer, two of the boys took hold of their mother, one on each side, and shouted, "We'll lift the band-wagon up!" and lifted their mother to her feet.

Another friend of his early childhood says, — "To show the loyalty of his nature, he never outgrew his yearning to visit 'the old home;' and when one of his chums started for Europe, he said, 'I would rather go to Pittsfield than to Europe.'"

His respectful love for his father and his tender chivalry toward his mother were among the most beautiful traits of his character. In a letter written

after the death of his father, he said, " Mother is the truest, bravest woman who ever cared for sons."

The testimony of his brothers to his influence on them is marked by tender affection, showing that Horace was a counsellor to them as he was to hundreds of other young men during the last five or six years of his life. Richard wrote two years after Horace's death, from Carleton College, describing this relationship: —

Horace was a great lover of his home. He spent much of his time there. It was a delight to him, after a swim with the boys in the summer time or a coast in the winter time, to get back to the place where his dear ones were. His evenings were largely spent in the home circle. The devotion to his mother, so strong in later years, was strongly marked at this time. He was obedient and respectful to her, and was glad to be where she was. He had great admiration for his father, and trusted his judgment unreservedly in all things. Horace endeavored to do that which would gain the approval of his father, and was very happy when this was accomplished.

He was a great boy for fun. He joined in all the sports, and soon became a leader in them. It is in this relation that his brothers best knew him. If it was in football, he was in the midst of the scrimmage; if in baseball, he was behind the bat. The intensity of his later life was developed from the intensity with which he entered into things when a boy. He enjoyed most thoroughly the game of marbles, but would never " hunch " to win a game. His love for fairness was such that his fellows came to him as arbiter of disputes. The boys liked to hear Holly's merry, loud laugh, and wanted him on their side in the different contests. He had a great desire for winning, and would strive the utmost to win, but never

did so unless fairly. He was helpful and loving to his brothers, and entered heartily into their joys and disappointments.

A quotation from a memorial work to his father is appropriate to Horace, illustrating the purity of his childhood life.

He was especially beloved by the children. He had no airs, no pretensions, and was genuinely the friend of everybody. He was sincere, kind, and had the spirit of a child. He could carry no grudge. He was gentle and chivalrous to all women. Mothers felt that he was ever a safe and trusty companion for their children, and one to be relied upon.

Those who knew Horace will recognize in this early characteristic a virtue which in his last years controlled his whole being. Those who heard him speak and mingled with him in the sports of summer conferences and in the serious discussions of religious meetings were thrilled by it.

During the opening years of his young manhood he enlisted as a member of Company B in the first regiment of Wisconsin National Guard, commonly called "The Hoard Rifles." In this company he served five years. As a soldier he was conscientious in his duties. Many who served with him and who knew his connection with this regiment speak of the remarkable influence he exerted among the soldiers of his company, especially in purifying the conversation of camp life and in organizing the men to do religious work. "He was all things to all

men," said a lifelong companion and friend. "He joined the Fort Atkinson Guards that he might go with them to Camp Douglas on their annual outing and drill. Several boys who were members of that regiment have told me how they were led to take up a different way of living because of the influence of his quiet hour of meditation and Bible study, and his talks with them about Christ, accompanied by his hearty entry into all the fun and sport of the camp."

CHAPTER II

AT BELOIT

IN the year 1891, at the age of seventeen, Horace left home to enter upon his academy and college life. The natural Christian training which he had received had fitted him well for the environment in which he found himself at the beginning of his academy course at Beloit. Not many weeks passed before his ability as a leader was recognized by his classmates. There are practically no records of his life at the academy as far as his scholarship is concerned. But the letters gathered from his college classmates throw some light upon his religious experience during the first year of his academy training. A member of the class of '96 at Beloit speaks at length of his zeal in Christian Endeavor work in the Congregational Church with which he connected himself as a member shortly after the beginning of his residence at Beloit: —

He was the first man to get me deeply interested in the Christian Endeavor work. Suzetta Rosenblatt, who afterwards became Mrs. Horace Rose, was very much interested in the Christian Endeavor Society, and was a member of the Social Committee. Rose and I went together to one of the fall socials. A feature of the evening's entertainment was to work out a life motto from the letters Y. P. S. C. E., and the prize offered for the best motto was a big pumpkin pie.

I became very much interested in the pumpkin pie, and consequently worked hard on the motto and won the prize. Rose, Miss Rosenblatt, and I enjoyed the pie together, and I have often thought that my real interest in Christian work dated from that time. I think I can honestly say that I owe more to Rose's influence over me than I do to any other person living, outside of my mother, for we used to talk over together all the problems in our individual lives, and I never failed to receive much help from him. The motto worked out was, " Your Prayers Should Consecrate Everything."

In the practical, every-day affairs of student life Horace appeared at his best. The letters written by his father to friends contain many references to his development, not only as a result of his study, but through his intimate association with men in the various activities of college life: —

October, 1891. Horace is improving in his singing. The boys' quartet is quite a success.

November, 1891. Holly is doing finely at Beloit. He is a big fellow, very forceful and independent, and very conscientious. He is in his work with all his heart, and seems to be making an excellent beginning. He seems to be a popular fellow with the boys, and the professor who is chiefly responsible for him speaks of him in the most complimentary manner.

January, 1892. It is rather noticeable how that boy makes everything go.

May, 1892. He was chosen on the college baseball nine and the Glee Club, but does not go into either, as he thinks the absence would interfere with his studies. For the same reason he declined an offer to play the organ in the Methodist Episcopal Church.

These records indicate an unwillingness to enter into other forms of student activity during academy days. But the time soon came when he labored constantly to induce Christian men to enter athletics and the Glee Club in order that their influence might be greater. One of the most notable factors in his success among men of prominence in universities and colleges was his ability to get at the captains of teams and the leading debaters of college life, and draw them into organized Christian work.

In the fall of 1892 Horace entered Beloit College, destined to graduate with the class of '96. This period was one of the richest in his personal experience, for it was here that his rapid development as a man among men, and a Christian leader, was achieved. As a student Horace did not rank high. He was entirely capable of taking high rank, but he seems to have chosen conscientiously a middle course, between those who "grind" and those who go to college merely because they are sent and desire to have a good time.

It is apparent from his own letters, and those gathered from among his classmates, that he chose his policy well aware of the consequences. From the beginning of his college course he realized that never again would he be placed in an environment where his Christian influence would count for as much as in college. He therefore regulated his

program with Christian work accorded a prominent place in his daily schedule. As soon as he was released from the routine of college life and had entered upon his work as a Christian leader in other institutions, he applied himself strenuously to advance studies. He seemed relieved to feel that the obligations of the college curriculum had been removed, and that now he could use his available time for study in a manner which would fit him for the peculiar work which he had undertaken. This enthusiasm for study resulted in his qualification for a Master's degree among the very first of his class.

Other letters written by his father during his college course reveal other characteristics: —

April, 1893. He is into everything — study, music, athletics, and religion.

August, 1894. Horace is doing Sunday-school missionary work. Nine new schools started with 450 boys and girls who were not in school before. A good summer's work.

July, 1895. I think his success in the oratorical contest of his class was entirely unexpected by him, although I thought he was likely to win. There are two or three of his classmates who seem as likely as he to come out ahead in a contest of that kind.

As a leader of his college class he was elected as vice-president during the years 1892 and '93, and as president in 1895.

During the year 1895–96, Horace acted as business manager of *The Round Table*, the college

paper published at Beloit. He became a member of the football team in 1893, and continued to play the game not only while at Beloit, but during the next three years, while he served as General Secretary at two of the largest universities of the country. His influence on the football team was like that exerted in the "Hoard Rifles." An incident illustrating the boldness of his Christian character is given by W. B. Van Akin, who was a member of the football eleven with him: —

> I well remember one football team on which Rose and I played in our early college days. Nine men out of the eleven were sons of preachers, and during one of the football games some one of the opposing team was swearing in a most shocking manner. During a lull after one of the scrimmages, Rose went up to him and said in substance, "You are dragging in the dust the name of my best friend, and it hurts me every time you do it. I wish you would quit!" That stopped the swearing for the game.

During the years '91 and '93 Rose was a member of the college baseball team. He became one of the best catchers in the Middle West, and the experience gained was always valuable to him in after years, when at Summer Conferences, Bible Institutes, and Presidents' Conferences, teams from among the delegates were organized to play other teams. Rose was always chosen as captain of the "Association Team," and his coaching will always be remembered by those who had the good fortune to

be within range of his voice. He could play in any position, and was considered a strong batter.

During the second year of his college course he became a member of the College Glee Club.

"I bought my dress suit while I was in college," he told a friend afterwards, "though I was working my way mostly, and did not have much money to spare. I wanted to get on to the management of the Glee Club for certain reasons, and needed a dress suit, so I put in some extra work to earn money for it."

As a debater his skill steadily developed. During his freshman year he won first prize in the declamation contest. In extempore speaking during his junior year he took first place. Later he was selected as a prize speaker in the home oratorical contest, and won the first place in the Interstate Oratorical Contest, much to the surprise and gratification of all his friends, the winning colleges of ten States competing for the honor. The readiness of speech which gave him these honors was used by him as an exponent of a manly Christian life during the years of his travel when he stirred the Christian life of a hundred or more colleges west of the Mississippi as far as the coast.

His chief religious work was done in the Student Young Men's Christian Association of Beloit College, as treasurer during the year beginning 1893, as vice-president during 1894, and as president by a unanimous vote during his senior year. His associ-

ate in religious work, Mr. C. B. Olds, now a missionary in Japan, describes his religious service as follows: —

I must speak of the kind of work that he did. In the first place he regarded it as his duty to be interested, heart and soul, in everything that was best in the life about him, both for the sake of personal culture and for the sake of influence. There was nothing good going on in college or church or home that he was not actively in it. In athletics he was an all-round man — he was on the "nine," on the "eleven," on the track team, and was interested in every other sport. He was on the Glee Club, in the college choir, and the church choir. He was in the church Young People's Society of Christian Endeavor as chairman of the Lookout Committee, or some other important committee. He was leader of the Boys' Brigade, which also he organized, and he met with the boys weekly. He was a faithful member of his fraternity, and he was at one time business manager of the college paper, which meant a great amount of work. He did not neglect social duties, and he was a welcome visitor in many homes.

All these things and many other occasional duties were part of his daily life, and they took time. But his *work* was in the Young Men's Christian Association, impressing with noble ideals many of the otherwise neglected young men. From the beginning of his life in college he had his part in this work. He rarely missed a prayer-meeting; and his words, which he seldom failed in expressing, were spoken with great earnestness and directness that kindled response in all of us.

Horace was remarkable as a constantly growing man, and it was in this ability to approach and impress men that his greatest growth was seen. When he reached his senior year and the Young Men's Christian Association election approached, there was no question as to the one who should be elected president, though there were other strong men in the class. He had shown himself to be head and shoulders

above all the rest in this field, and when he found himself at the head of the work he devoted his very life to it. He displayed a wonderful power to bring and hold men together in the work. He never was an autocrat. He sought and received advice and suggestions from all, so that the humblest of those he gathered about him felt that they were comrades together. Yet his personality dominated all. He was in close fellowship with the Master, and through his personality he brought all who were with him into the same fellowship.

His constant passion was to win men to Christ. He prepared for the Day of Prayer weeks and even months beforehand. He gathered his workers about him for daily prayer for success in winning men. And so in the old music-room a dozen or more of the fellows met together in the gloom of the early evening, to pray with one accord for the conversion of men. We prayed not for ourselves, but for individuals by name, whom we also talked over together as brothers. And the work did not end with prayers. If no one else followed the men up, Horace did, with a persistence that never let go. He saw these men personally, again and again, and not only invited them to meetings, but had interviews with them, seeking to win them to Christ.

Such work was bound to tell; and many a man may date the beginning of his Christian life to the earnest appeal of Horace Rose, made to him in his room while he was a student at Beloit College. It was not an uncommon thing, on the day of an important Young Men's Christian Association prayer-meeting, for him to go through the dormitory and invite personally every one of the sixty or seventy men in the hall to attend the meeting, and frequently he had interviews with a dozen or more men in a single day regarding the duty of deciding for Christ.

On the eve of the Day of Prayer, I remember, he and two others of us got together and planned the campaign for the long awaited day. We agreed, I recollect, to pray for three

definite things. I forget the third, but two things were to pray for a renewed interest in the work on the part of some of the Christian men who had become indifferent, and the conversion of at least a dozen men as a result of the day's work. We talked over freely the conditions of prayer, and asked ourselves if our faith was equal to such petitions. Having decided that it was, we prayed with an intensity of conviction. Going out from that little meeting, Horace went to work, and that with all his might. Well, it was a wonderful day. I remember, at its close, Horace came to me and said, "Well, I guess our prayer was answered," and surely so it seemed.

Rose belonged to the Beloit chapter of Beta Theta Pi. There is every evidence that he considered his connection with the fraternity both as a great opportunity and as something of an impediment to his freedom in doing personal work with men outside of fraternities who were in need of help. Mr. Olds says, "He was a fraternity man, and the fraternity men liked him, but he was none the less, however, just as much a friend of the man who was 'out of things.' He made special efforts to make the lonesome men feel that they were somebody. Once, at his suggestion, two or three of us went around with him to some of the best houses in town, suggesting that the good people invite a few of the lonesome fellows to spend Thanksgiving Day with them. This resulted in a happy day for many, both entertainers and entertained."

Still another classmate writes: "It was through Rose's personal influence that I joined Beta Theta Pi fraternity," which shows that he entered heartily into the life of the chapter.

A classmate, who was a constant associate not only in studies but in his religious work, says: —

> Horace was a member of the college fraternity, but was not what is generally known as a fraternity man. I think no man of Betas of his time was so loved and respected by Beta men. Fear lest his fraternity connection might "queer" him with the rest of the boys made him think more about them and give more attention to the unpopular, green, unsought and unknown young "preps" than he did to more popular men.

Mr. W. J. Parker, Secretary of the Student Department of the Young Men's Christian Associations of Chicago, writes: "My first meeting with Rose was at the Student Summer Conference at Lake Geneva during the summer of 1896. We were fraternity brothers, and about the first question he asked me was, 'What do the Beta boys in your college do for Jesus Christ?' Every relationship in life became to him an opportunity for spreading the knowledge of Jesus."

It is unfortunately true that in some institutions now, as at the time when Rose was actively at work, fraternity life is supposed to be antagonistic to activity in organized religious work. But Rose constantly asserted his faith that men would respond to

appeals to enter active religious service in college, whether inside or outside of fraternity houses. It was this conviction that led him into great dormitories, laboratories, and chapter houses where he could come into touch with the strong as well as the weak, and exalt the character of the life of Christ. In many an institution, fraternities among whose members there were no active religious leaders became strongholds of religious influence. And it is a fact of great significance that during the year 1903–4 more than a dozen fraternities in the University of Michigan, where Rose served as General Secretary for two years, have agreed to organize fraternity Bible classes, and have been instrumental in securing the co-operation of many prominent men in the university in the organized work of the student Young Men's Christian Association.

Rose's habits of work were systematic of necessity, because of the large number of interests to which he gave himself. Mr. Olds says of this characteristic: —

> I remember his telling me at one time that he had over forty different engagements for the week ahead of him, outside of his regular college work. Of such engagements he had an abundance commensurate with his intensity. It was a source of wonder that he was able to stand such an amount of work and yet keep so vigorously well, for his health was so robust as to be contagious, and none were more jovial on all occasions than he.
>
> Throughout his whole life he was conscientious to the

last degree in the care of his health. It was only by a scrupulous regard for his bodily condition that he was able to do what he did. He made vigorous daily exercise a religious duty, and his cold morning bath was as regular as his Bible study.

For want of dumb-bells during his travels, he used his walking-shoes, but he much preferred out-door exercise to the modern systems of muscular contractions and relaxations.

The characteristic of cheerfulness which was a prominent factor in his success at Beloit, is thus described: —

His college life was characterized by an unfailing cheerfulness and a buoyant optimism. He had high ideals, and believed in the triumph of the best things. He had a cheery word for every one at all times, whether he was personally acquainted with them or not. The rawest country boy in the junior preparatory soon came to accost him familiarly as "Horace" or "Holly," and he never did anything to make any one feel uncomfortable in his presence. He was afraid of no one, and spoke his mind freely. Yet he never expressed himself as strongly on any matter to any one as to the person whom he felt to be doing an injustice. If he disapproved of any policy of any of the professors or of any action, he went to them and told them so, and he generally succeeded in making them see things as he did.

He enjoyed good times, and when off with young people he was sometimes a perfect clown, as though his natural exuberance of spirits compelled him to effervesce. Even into social meetings he carried his seeming lightness, so that he sometimes shocked the more conventional ones. But in the midst of it all, he could stop and offer up a prayer that touched the hearts of us all.

Throughout his college course he devoted himself to preaching and speaking in churches, not only in the college town, but in the surrounding country. Professor Blaisdell, under whom he did much of his work in his senior year, remonstrated with him over the amount of time devoted to this outside preaching. Since he could not decide to relinquish any of his religious work, he gave himself the more thoroughly to his studies in order to justify his position. During his vacations he served as a Sunday-school missionary in the employ of the State Sunday-school Association.

In the midst of one of these vacation periods spent in organizing Sunday schools, after a hard day's work on his wheel, he wished to spend the night on the other side of the river, to be ready for work the next morning. He persuaded a young farmer at work in the field to take him and his wheel across in a boat. The tall rushes prevented their reaching the opposite shore by some little distance. Nothing daunted, he rolled up his trousers, stepped out into the water, took his wheel on his shoulders, his shoes and bag of literature under his arm, and waded ashore. He went to the nearest farmhouse, told his errand, and asked for entertainment over night. The farmer answered him gruffly, saying, "We don't want any Sunday school in these parts, and you couldn't find children enough to make a Sunday school, and you can't stay over night."

Horace asked if he might stay and rest a while, and have a bowl of bread and milk. Consent being given, he interested himself in the stock while the farmer went about doing his chores. This being accomplished, he invited him in to supper. Here Horace so won his way to the hearts of the children and their parents that he was not only invited to stay all night, but the children were promised to him for his Sunday school.

It was when he was nineteen years of age, or early in his college course, that he made his first public address after a summer vacation spent in the organization of Sunday schools. All the churches of his home town united to listen to him. He greatly prized the commendation of the managers of Sunday-school work in Philadelphia, who complimented him for his unexcelled record in organizing schools. During one of the summers in which he acted as Sunday-school missionary, he sprained his ankle playing baseball with the children in the neighborhood where he was laboring. While he was temporarily incapacitated for his travelling-work, he withdrew to his father's church and organized a Bible class among the Christian Endeavorers. In that Bible class, short in actual duration, he created in the lives of the young people such a love for the study, that they have continued it to the present time as a regular feature of their devotional exercises.

He was a man of very ready speech, and could fit himself into occasions quickly. One who joined him in his preaching tours has said: —

He frequently went out to a schoolhouse in a neighboring town and made a powerful gospel appeal, not without visible results. On one occasion several of us were to go out to a schoolhouse with him to sing at a meeting, and Horace's father was to go with us to preach. We went in two conveyances, Horace and another friend in the first one, and Mr. Rose and myself in the other. They went ahead as they knew the road, and as we were not acquainted with it we followed. By some chance the carriages became separated, and we made the wrong turn and so lost our way. We drove a considerable distance out of the way, with the result that we did not reach the school until an hour after the appointed time. But we learned that the people had not suffered by our absence, for, though all unprepared, the son, after waiting a few minutes, had taken the matter into his own hands, and had given the people such a talk as the father never could have done. I believe there were several confessed conversions that night. Everywhere he went he showed the same power. During a considerable period of his junior and senior years he went out regularly every Sunday to a point about thirty miles distant and preached twice, to two different congregations.

Perhaps the most prominent characteristic of his life and influence at Beloit was his power to "mix" with people. Mr. Olds finishes his letter with the following reference: —

There was something surprising about his power over men. This developed very much after he left college, but

even in those earlier days I remember that I never had a good conversation with him without feeling big inside, without feeling more courageous, more determined to make the most of myself, more alive to the possibilities of life. He impressed one always, that it was a good thing to live and be a man among men. He was a great commoner. Like almost no other man in the college he was the friend of all classes, intimate with all.

The Round Table of Beloit College printed an article after his death, of which the following is an extract: —

There are very few college men who are able to be as active in all lines of student life as was Mr. Rose. Few have the capability, few the physique, to undertake such manifold responsibilities. A careful student, a prominent literary man, a conspicuous athlete, a prize orator — in all he proved himself to be of great ability and a natural leader. It was, however, as President of the Young Men's Christian Association that he worked hardest and accomplished most. Under his leadership the Association was brought to a more thorough organization than it had ever known before; it gained a standard of effective service and an impetus for work that has ever since been felt. He led the men in personal work; by doing so he showed the men how to perform this most important service. He never asked another man to do what he himself refused to perform, thus proving himself a true and worthy leader. By his enthusiasm and earnestness he inspired men for Christian work. He was the first to call together the men for the daily prayer-meetings; he maintained them by his loyalty and faith. Every man was made to feel a responsibility for the religious and moral tone of the college. Mr. Rose did one of the hardest things in the world;

he lived a blameless life in every particular, before his fellows. He was the beau ideal of many an under-class man.

For some years Mr. Rose had been looking toward the ministry as the place where he wished to serve his Master and his fellowmen. His life in college was so directed that every experience might avail to make him strong in this lifework. During a part of his senior year in college he preached every Sunday in two small villages in the northern part of this county He secured a wonderful hold upon the lives of these country people, leading them to higher planes of living and thinking, just as he had led his associates in college. No little child was ever passed unnoticed; no unbeliever ever spoke slightingly of him; many became better men and women because of this preacher's interest and constant solicitude about their soul's salvation.

Toward the end of his course at Beloit, Rose began to think seriously of the character of his lifework and the place where it should be spent. Already he had left his impression upon the entire student body at Beloit. At the close of one of his evangelistic tours among the country towns about Beloit, in which Rose had done most of the speaking while four other members of the Beloit Association had furnished the music, he remarked to one of his companions as they were discussing what had been accomplished, "Bill, the thing that bothers me more than anything else is, are we giving to the people the real gospel?" The man with whom he had this conversation said, "I well remember during his senior year in college, how the cabinet used to meet every morning at ten minutes before eight for

a little session of prayer, and how, as a result of that year's work, we saw fifty men won to Christ by the time the Day of Prayer for colleges came around."

It was at Beloit also that his appreciation of the value of time and his accountability to his Lord for its use was formed. In his work of visiting in the rooms of college men he systematized his calls carefully. But his official duties in the Association were so heavy that he was obliged to curtail his efforts in this direction. "There was an expression he often used," says a classmate, "as he excused himself after a jolly chat. 'No, fellows, this is mighty fine, but I must be doing something profitable.'"

He had now reached the point where he was able to differentiate between the things that were of greatest importance and those which were only of second importance. This spirit he carried with him to the end.

CHAPTER III

AT IOWA AND MICHIGAN STATE UNIVERSITIES

WHAT the pastor of a church is to his people, the general secretary of a student Young Men's Christian Association is to the students of a college or university. It is doubtful whether any position has ever been created in any branch of student life which, when properly filled, is of such value to student life as the general secretaryship. The secretary is not only a pastor, but he is in a very real sense a general and director of large forces of organized Christian workers in a field whose needs are peculiarly great, and in which results are promptly achieved.

It was natural that Rose should be considered a candidate for the office of general secretary in some institution, since his leadership as president of the Beloit Association had been attended with such marked success. He possessed the qualifications of zeal and enthusiasm in spiritual things. He was distinguished as a personal worker, and was able to raise the standard of Christian ideals in an institution by winning athletes and other leaders of student life first to himself and then to Christian work.

He was called during the summer of 1896 to be

general secretary of the Association at the State University of Iowa at Iowa City. The call forced him to reconsider the question of his lifework. Hitherto he had been leaning in his thought toward the Christian ministry, but his observation of the opportunities afforded a pastor for actual evangelistic work, whether by address or by personal interview, had led him to feel that his ministry would be larger and more effective if it could be rendered as a layman in some religious organization where a layman's training could be used to advantage. He called upon many of his friends for counsel before accepting the call as general secretary. After protesting that he was not fitted to take upon himself such a responsible work, he accepted, believing that the experience of one year in the office would be helpful in reaching his final conclusion regarding his lifework.

Professor Isaac A. Loos, holding the chair of political economy in the college of liberal arts at the University of Iowa, was chairman of the committee responsible for his call. He writes: —

In the summer of 1896 the officers and advisory committee of the Young Men's Christian Association were looking about for a secretary who could bring the Christian organizations of the University into more immediate touch with the personnel of the entire University. The Christian Association, a number of us felt, had become isolated. It had come to be an institution that stood by itself rather than for the entire University. To accomplish the specific work in

hand, Mr. C. C. Michener and John R. Mott, then actively connected with the general direction of the Young Men's Christian Association work in the colleges, recommended Horace W. Rose of Beloit College, Wisconsin. Mr. Rose came among us and took hold of the work with intelligence, sympathy, and vigor, and accomplished for the association the very thing we had hoped for in the course of a year. Mr. Rose was possessed of the spirit of what is sometimes called the new humanity. To him all men were worthy and worth while. Personal differences and selfish interests were by him easily subordinated to a general interest. He was devoted to the spiritual and moral welfare of men as well as to their social pleasures and intellectual development. He had a fine sense of the relative value of all of these qualities. He met men readily, easily, and effectively. No one doubted his sincerity and his breadth of sympathy. He always thought of himself last and of his work first. He is remembered as an effective administrator, genial friend, and true man.

The Round Table at Beloit commented upon his decision to enter association work as follows :—

The perfection of the organization of the Young Men's Christian Association and its deep spiritual work came to the knowledge of the International Committee. These things and in addition the remarkable personality of Mr. Rose as shown at the summer conference at Lake Geneva, led the committee to look upon him as an invaluable man for broader work in this field. Consequently, after his graduation in 1896, he was asked to take charge of the College Association of the State University of Iowa at Iowa City. After carefully considering the call, and deciding that for the present his ministry must be to college men, he accepted.

The records of his work at the University of Iowa

are few. They are sufficient, however, to show that the same characteristics which made him effective at Beloit, were fitting him for the difficult task of general secretary in this great university.

The following letter from Professor J. J. Louis, Superintendent of the Public Schools at Harlan, Iowa, and a prominent leader in Christian work at the university during the period of Rose's service, describes the character of his work well: —

The first I knew of Rose was when I entered the Association building on my return at the beginning of my sophomore year. I was not a stranger there. Mr. Rose saw me enter the door, and knowing that he had not seen me before, he came toward me with extended hand to grasp mine as he said in his rich bass voice, "My name is Rose. I'm very glad to meet you. I hope to see a great deal of you around the Association headquarters."

He began a social campaign, and won a majority of the students to himself and the Association by his Christian spirit of good fellowship and magnanimity. He was broad, — not in a sense that he would accept any or all opinions, but in that he would not allow differences over non-essentials to mar his work.

He occupied a large place in the affections of the fellows. He sang in the Glee Club and one of the choirs, was manager of the track team — in fact, he came nearer touching the life of the student body than any man who has been general secretary before or since his time. He inaugurated the giving of socials to classes and to colleges, and brought all departments in close touch with each other.

His year was one of preparation rather than of special results. Had he remained, he would have changed the

Greek-letter fraternities from their attitude of opposing the Association to that of thorough support and co-operation. He was a Greek, and had the tact to win them completely without antagonizing them. Thoroughly religious, he realized and asserted that college men were not to be won by "Salvation Army methods."

He was quite what was needed at Iowa, — a social force respected by all, broader than any clique or society. There were several conversions during his administration, but the uplift that was greatest was in the general spirit of confidence and hopefulness which his leadership, religious faith, and fervor inspired.

Late in the spring of 1897, Rose took up again the consideration of his lifework. He formed the ambition to enter upon the work of a foreign missionary as an Association secretary in some non-Christian land, with India as his choice. On several occasions he went over the ground with his father, as well as with other friends. The humility of his daily life is shown by the strong feeling which he had of his disqualification, a feeling which found expression in such words as, "I am not fit to be a minister." His fear that he would be limited in his personal approach to men by a theological training and the standards of pulpit work, had much to do with his final choice. To him the most effective way of leading people into the Christian life was not public address or platform work, but rather personal interviews on occasions which he himself purposely made. He was strongly attracted by Association

work, since in it great emphasis was laid upon personal work and the organization of classes to train men for such service.

He shared the belief held by Henry Clay Trumbull, expressed in his book entitled "Individual Work for Individuals," that personal work was the best method of leading a large number into Christian life and the church. "Reaching one person at a time is the best way of reaching all the world in time. Reaching one person at a time is the best way of reaching a single individual. Therefore, seeking a single individual is the best way of winning one person or a multitude to Christ. The world is made up of individuals. Christ longs for individuals to be in his service, therefore he who considers Christ's love or the world's needs will think most of individuals and will do most for individuals." He often said, however, that he wanted to get closer to men than the pulpit; but while he believed in this principle, he did not neglect public work or preparation for it, for it was through his addresses that he gained a hearing which made his personal work effective. He had already learned at Beloit and the University of Iowa, the truth in the statement by Bossuet, the great French preacher, quoted in Trumbull's book: "It requires more faith and courage to say two words face to face with one single sinner than from the pulpit to rebuke two or three thousand persons ready to listen to everything on

condition of forgetting all." His decision to enter upon Association work was reached prayerfully ; but when he had once recorded his purpose, he expressed a joy which sent him into his next year of service with abounding vigor and consecration.

Before the close of the spring term at the University of Iowa he was called to be general secretary of the newly organized Young Men's Christian Association at the University of Michigan. The circumstances attending the call to the work in Michigan caused him to consider the field with care before accepting. For many years the Students' Christian Association of the University of Michigan had existed as the only voluntary religious organization doing work among students. It had within its membership both young men and young women, and was not affiliated with the International Committee of the Young Men's Christian Association.

The position to which he was called was that of leader of a small group of men who had withdrawn from the older society and had organized a Young Men's Christian Association to be affiliated with the International and State Associations. The decision to start a separate organization was reached only after hours, if not days and months, of prayerful deliberation. But the determination of a few men was so strong that nothing short of a large effort was deemed feasible. They therefore called Rose as

their general secretary, and invited him to visit the University to review the situation.

It is said that on the occasion of his first visit there were a score or more of faithful men on whom chief reliance was to be placed in developing the new work. A certain element of persecution had entered into their plans which forced them to much prayer. This was the salvation of their enterprise. These men met Rose in a room, and for many hours consulted with him over the outlook. There seemed still to be some doubt regarding the wisdom of certain steps to be taken. It was proposed that those who favored advance should assemble on one side of the room, and those who favored giving up the effort should remain on the other side. All but one or two agreed to undertake the new work, and from that day the Association grew in spiritual power and in numbers rapidly.

Judge V. H. Lane, of the Law Department of the University of Michigan, who for many years has been a counsellor of the Association at the University of Michigan, writes as follows regarding his first acquaintance with Rose and his work during the two years of his general secretaryship: —

I knew Mr. Rose but a short time, having found him here as general secretary when I came to connect myself with the teaching force of the University, in October, 1897. He was struggling with great wisdom and most deeply consecrated zeal and industry to build up the University Associa-

tion then recently started. As I think of it now, I do not recall that I have ever known a man so successful as a worker in such a field. His sweet spirit, real manliness and earnest sympathy, bound men to him till he led them to his Master or gave them a better conception of life.

The secret of his power (but it was no secret, for he in season and out of season was continually acknowledging that it was not he who wrought, but Christ which strengthened him) was first his rare modesty which obtruded never, and never held him from any path of Christ; and second, the complete consecration of the great gifts God had given him, to the service of the Giver. Few men have ever lived nearer to God than he. You ask for "striking incidents," if any I recall in his work among us here. Doubtless there are many, but the *particular* incident of his Christian work was lost in his *continuous*, *persistent* and *faithful* service with individuals and groups of individuals which knew no particular hour or place, but only an opportunity, and which was likely never to be known save over yonder, except as it shone out from lives here. Would that the world had many more like Horace W. Rose!

The rapid growth of the Association at the University was observed first in the Bible study department. Not only were larger numbers being enrolled month by month, but the system of Bible study was being perfected so that there was continuity and progression. Mission study was started and developed, and within a short time after Rose left the University, practically all the men volunteers in the University were members of the Young Men's Christian Association. Personal Workers classes were organized, and many men were led into the Christian life

as a result of the new spirit of aggression engendered.

Professor George P. Coler, holding one of the Bible Chairs at the University of Michigan, writes : —

> I am very glad to express my appreciation of the character of Mr. Rose and of the great work he did among students at Ann Arbor. He was a man of good ability, choice spirit, and strong character. The most marked characteristic of his Christian life was his complete consecration to the work of Christ. His personal work among students of the University of Michigan was intelligent, untiring, and very effective. I have been in Ann Arbor for nine years, and during that time no other Christian worker among the students has accomplished so much by personal work. By his work and his life, he had the power of inspiring all who came in touch with him, and the University Young Men's Christian Association, under his leadership, became a great source of Christian activity and social, moral, and spiritual influence.

In the early days of the student movement the Association was viewed with solicitude by some pastors who felt that it would result in drawing men from church work. While this feeling has been dispelled very largely in recent years and the position of the Association as a remarkably powerful arm of the church has been demonstrated, the following letter from Rev. J. W. Bradshaw, now pastor of the First Congregational Church at Oberlin, Ohio, but then at Ann Arbor, Michigan, will be read with interest : —

The coming of Mr. Rose to Ann Arbor marked an epoch in the religious life of the University of Michigan. Under his leadership, the Young Men's Christian Association, which had been organized some time before, but was still in feeble condition, soon developed a vigorous life. This was not without its wholesome effect upon the other religious organizations of the University.

Through his personal relations with the student body in general, Mr. Rose also exerted an influence which was far-reaching and powerful. By his geniality of spirit, his genuine manliness, his interest in athletics and his own attainments as an athlete, he won the good-will of the University men, and by his outspoken but simple and unaffected loyalty to his Master, he commanded their respect both for himself and for that Christian discipleship which he represented.

Aggressive in spirit, fertile in resource, interested in promoting the kingdom of Christ in the community at large, as well as within student circles, and yet modest and unassuming, he soon won for himself the esteem and affectionate regard of the pastors of Ann Arbor, with some of whom his relations speedily developed into those of warm friendship.

It was with regret that we parted with him as he was called to another field of work, and with sorrow inexpressible that we learned of the sudden termination of his so useful and promising career.

Mr. H. J. McCreary, who succeeded Rose as general secretary in the fall of 1899, wrote a letter to Horace in October of that year, describing the opening of the fall session. His reference to Bible study proves how effective Rose had been in laying foundations.

God is good to us here at Ann Arbor in blessing our efforts. We now have one hundred and three men enrolled

in Bible study, seventy in the Life of Christ, nineteen in the Acts and Epistles, five in Old Testament, and nine in John, exclusive of leaders. Last Thursday one hundred and sixty-four men were voted into membership. At the meeting yesterday (Helm, speaker), $160.85 were pledged for Beals' outfit. We hope by personal effort to double that amount.

That the work at Iowa City was not forgotten is shown by many letters to friends while Rose was at the University of Michigan. Mr. J. C. Prall had become the leader at Iowa City. Rose in the meantime had become not only general secretary of the University of Michigan, but also a special field agent for the Michigan State Committee. During one of his trips away from Ann Arbor he wrote the following letter : —

My dear Johnny :

You have been in my thoughts a good deal lately, and here goes for an Hello ! I hope that you fellows are getting on splendidly and flying colors at top mast. I shall always feel that a large part of my life and energy was left at Iowa City. It has often seemed to me that if I had some " dough " I should like nothing better than to get the work at S. U. I. well established. . . . Johnny, I tell you that married life is a great thing, if you get a woman with her heart set on the best things. My wife is the most consecrated being I have ever known, and we are just going to grow more and more in grace as the days and weeks pass. . . .

Well, old fellow, I wish the Young Men's Christian Association every possible blessing, and you too. Remember me to Call and Fred Bailey. Speak a kind word to any of the

old friends, but most of all to Mrs. Brown. She is a whole-hearted, kind, helpful woman.

Good-bye, Johnny,

ROSE.

It was during his service at Ann Arbor that he developed thoroughly his system of personal work. The basis of his scheme was his own personal relationship with men. The next most important factor was a system of grouping a few men for prayer and the study of the Bible. The secret of his power in getting men to do personal work was his own implicit obedience to the claims of Christ, and his sense of obligation to tell other men about Him. "He showed the same enterprise," says a Michigan man, "while about his Father's business that the most successful man gives to his personal affairs. It was this diligence in his business of serving the Lord that shamed and at the same time inspired me."

Undoubtedly also, his genuine cheerfulness was a large factor in his influence on his associates in Christian work and those for whom they labored. Another student who had known him at the Summer Conference at Lake Geneva says: —

I might mention his spirit shown in our camping at Lake Geneva. He was always the warm-hearted, big-hearted companion, ready to jump in swimming, ready to take his Bible and sit with you for a warm heart-to-heart talk on "better things." His hearty laugh sounded from the ball field, from

the terraces, from the tent, everywhere, and the fellows knew that Rose was there, and where he was there was something "doing."

His ability to approach men was often noticed by those who coveted the same power. By making it his business to call on many men each week in their rooms for a chat of a few minutes' duration, this characteristic of his work became natural to him. He went even into places commonly closed to other men, as to the laboratories during class hours, and into shops and other places where students congregated. This privilege was extended even to the dissecting rooms of the medical school, and it was not uncommon for him to look for his man there when he could not find him elsewhere.

The administrative side of the Association claimed much of his attention, but he constantly sought to diminish the number of demands upon his time within the office, outside of his regular office hours, in order that he might give the more time to his personal work, which had now become systematic. Frequently he had as many as forty extra engagements a week, not counting the personal interviews by appointment. His sympathy and wisdom as a counsellor became so well known that students sought him for interviews when they were in trouble over many questions. A fellow secretary writes: —

He was possessed in large measure of that rare grace of the Spirit, a genuine love for souls. When he became

general secretary of the Association at the University of Michigan, the rooms were soon filled with men who came to him to talk about the problem of personal righteousness. One day, being very tired, he left word at the Association Rooms that he would take a day off for rest. He went to his room and prepared for a quiet afternoon. Soon the door-bell rang and, one after another, twenty-two men called, having searched him out that they might talk with him about Christ. I asked him how he accounted for this unusual occurrence. "O! the fellows know that I am interested in them. I have called on all of them in their rooms and opened up the subject, and now when they are in trouble they come to me."

He was the most constant personal worker I had ever known. He did not suddenly become interested in a man's welfare when some special meeting was approaching, but he was always at it. It was a principle of his life.

At the University of Michigan he set aside the hours between 1 and 6 P.M. for social intercourse, which with him always led up to direct personal work. I once stopped with him at a large summer hotel. The first night he put himself on speaking terms with the colored bell boys. The next day I saw him in a secluded corner with them singing a lively song and dancing a jig. Afterwards he talked with each one of them regarding his relation to Christ; and when he left, you should have seen Rose's face as each boy clambered on the platform of the train to bid him an affectionate farewell!

His responsibility for the men that he helped did not end with the first conversation, for he kept a little note book in which he entered the names of those with whom he had interviews. To these he wrote letters if he was so situated that he could not call

upon them. Early in the fall of the year when he was at Cornell, he said, "Those last days in Michigan were crowded so full of other things that I could not get time to see all the fellows who had left their names with me, saying that they would call at any time, day or night, week days or Sundays, to talk over religious matters. There were about twenty such on my list when I left. I have tried to keep track of them, and am still corresponding with them."

During the week of illness before he was removed to the hospital, he said to one of the students at Cornell, "My work is not finished up yet. There are those twenty men who wanted interviews at Michigan. I have not seen them all come to Christ yet."

In making his reports to the International Committee, of work done under the Michigan State Committee, there was constantly kept in the foreground his ambition to lead young men to an intimate relationship with Jesus Christ. In one of these reports he wrote, "I wish that the leading of the Lord's hand might be seen as it was by me going among the colleges of the state. I wish that scores of men pledged to the Morning Watch and daily Bible study, increased numbers for Lake Geneva, two men won to Christ, and many asking "Lord, what wilt Thou have me do?" might speak for the work of this visit, rather than the facts as

they are laid before you. Without exception, the committee men, chairman, officers, and members are crying, "Come over to Macedonia and help us to be more skilful in doing the Master's work."

His ability to discern real conditions and to distinguish them from pretensions, is shown by the report of a visit during May, 1898, to one of the large state universities in the Middle West. Under the section of the report entitled "Meetings held," he said:

> No. 2. The president was sore and sat on nearly everything, but we got them committed to organize committee work, regular cabinet meetings, and more of God and prayer, and less of man and "what I think" in the work.
>
> No. 3. Conference with chairman to outline work and with —— to cheer him up and call him down.
>
> The trouble here is that everything else comes before the Lord's work. The men do not feel any responsibility. I asked the president to go to the men and pray with them over it. He said, "I'll think about it."

Rose was married to Miss Suzetta Rosenblatt on January 3, 1898, during his first year at the University of Michigan. He describes the first sight of his future wife in the following language: —

"The first time I ever saw Mrs. Rose was out in one of the poorest sections of Beloit. I was walking out that way and saw a neat little cart in front of an old house or shanty. Wondering what that smart turn-out was doing at such a place,

I went up to the window and looked in, and there was 'Zet' down on the floor in the midst of a lot of children, rolling the oranges around that she had brought them. I thought to myself that I would like to know that girl, and sought an opportunity to get acquainted with her." Throughout the few years of married life, even during the months of most serious illness of his wife, near the time of his death, the deepest affection marked their life together. Mrs. Rose entered most heartily and prayerfully into the inner life of his work, and accompanied him many times on his tours, going even so far as to the Pacific Coast. His letters, written during the years of travel as an International Secretary, are filled with most tender references to her great devotion to him and his work.

CHAPTER IV

A FALL TERM AMONG THE COLLEGES OF THE WEST

THE call from the General Secretaryship at the University of Michigan to the position of Student Secretary of the International Committee for the West, came as a natural consequence of Rose's work. At no point in his life did his spirit of humility shine more brilliantly than now, when he was confronted with the largest opportunity for Christian service which could be afforded to any man. In a letter addressed to one of his fellow-secretaries, he said: "The International Committee must be hard up for men. It is a big come-down from Michener to common clay like me." The February issue of *The Intercollegian* for 1901, commenting on his death, says: "The place of responsibility, which to some might have been cause for pride, was to him a source of constant humility, because he thought he had so little to offer for so large a work."

Nevertheless his personal characteristics and his peculiarly valuable training as General Secretary for three years at two large state universities, fitted him preëminently for the important post of travelling secretary. Henceforth he was to be an apostle to

the colleges and universities of the Western States, between the Mississippi and the Pacific Coast. Little did he, or those who took the responsibility of calling him, realize at the beginning of the year the providential character of the call or the stored-up spiritual energies which were to be released throughout the student life of the West. Much of the material which follows has been taken from the letters addressed by Rose to his fellow-secretaries in the office of the International Committee, or to those who, like himself, were privileged to travel among the colleges of other sections of the North American continent.

To a friend who had given his life to foreign missions in Africa, he sends the following note early in his first month of service:

September 1, 1899, on the train.

My dear Wilmer:

It has been some time since your good letter came. I pray that the dear Father may have His way in your life, and that through your devotion and consecration, many of the precious souls in dark Africa may be won to Jesus Christ as their Saviour and Lord. May these last few months of this century witness a marvelous manifestation of the King's power throughout the world. He grows dearer every day as he leads us through privileges and difficulties. Following Him, we go in and out and find pasture. How we long for power to present the claims of the dear Master in such a way as to influence those whom we meet. I feel very needy myself. Surely in this great Western College field there is need of a man through whom the spirit of God has free

course. I must be very humble and cultivate a more intimate acquaintance with Himself. . . . Charles Tompkins is President of the Band (at the University of Michigan), and so we can be sure of good work there this year. Jno. Raab is making a fine President for the Association. We feel that he and McCreary will make a good team. After all, the only good teams are those that lean heavily on the everlasting arms.

This fall we are laying special stress on the need of spiritual awakenings in our colleges. The Lord give me grace to speak and counsel with awful power. Oh, that these students may be won to own Him Lord of Lords. My heart is almost breaking over these lost sheep, but His grace is sufficient even for these.

Come in and see us. We are a long ways apart, but it is only a little way "by the throne." Remember the words of the Lord Jesus, how he said, "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, nor let it be afraid."

Prayerfully and earnestly,

ROSE.

From September 20 to 22 he visited the State University of Kansas at Lawrence. In making his report to Mr. H. P. Andersen, at the office of the International Committee in New York, he names as the result of his visit:

Started union Bible classes.
Got Advisory Board to raise needed money.
Got several men to make a scientific fight to overcome.

It is the custom of the Executive Secretary at the office of the International Committee to write letters introducing travelling secretaries to the

officers of the associations to be visited. Mr. Andersen wrote to Rose early in September, submitting to him a copy of the proposed letter. The following reply was sent:

On the train, CHAMPAIGN TO CHICAGO,
September 25.

My dear Andersen:

Glad to get your letter. In regard to the office announcement, — that's all right. I suppose the "favored in securing" and "successful experience" go with the job, and so I register no protest. We had a marked blessing at Champaign, 6 or 7 men owning Christ as Saviour and Lord for the first time. Dillon is a brick, — General Secretary there. They're counting upon about 350 intercollegians, 125 men in Bible study, and an "aggressive, progressive, intelligent, habitual, personal work. Go to now!"

This will be a week of great privilege and great responsibility. Come, spirit, come.

His comment on his visit to the Agricultural College at Lansing, Michigan, September 27–28, is: "Helped to clean out some lives." From this point he proceeded on his westward tour. At his own college at Beloit, Wisconsin, he writes: "Stirred up a hornets' nest in one of the fraternities, which is having the effect of cleaning things out." He speaks further of this visit in the following letter to Mr. Andersen:

LINCOLN, NEBRASKA, October 16, '99.

You need not be told that your letter was welcome. . . . Since I have seen you, have been in Beloit. Three men

accepted Christ there. Bible study has more than doubled over last year.

At Madison Sunday, two men accepted Christ, and nearly fifty enlisted for Bible study.

The progress here at the University (Lincoln) has been very marked, and we have more than 100 men in Bible classes, and are still enrolling them. To-morrow we have a committeemen's tea and a gospel service. Haven't had time to play marbles yet, and so my reports are still back. Ask White to remember me in prayer.

Cordially,

ROSE.

Rose spent the days from October 23 to 25 at the State University of Missouri, situated at Columbia. This visit seems to have taken strong hold on his sympathies, for he wrote an unusually full report and accompanied it by a long letter:

COLUMBIA, October 25.

My dear Andersen:

Wish we could be together for an afternoon about now. Would like a good long talk with you. How one craves power in the face of all this indifference and willfulness and selfishness and sin, — and yet at the same time such ready response to the claims of the Master. Oh for power to hold up the Christ with living power! Oh that this work may be done in the knowledge of the Eternal One! We crave the free course of the Holy Spirit through us. Have just come from the local chapter of our fraternity — good fellows — but without much care for the Will of God concerning their lives. The hope is that the presentation of higher ideals may drive them to sober reflection.

There has been such an impetus given to the work out

here that it is steadily advancing this year. Surely Mich. did a wonderful work. All these men out here love him. I am thankful, 'though, that they seem to have hearts large enough to take in two.

. . . . . .

Surely this work is one of great privilege. It is rich in opportunities to talk with men about the mission-field, perhaps not in a set address, but in every school there is a chance to present some striking evidence of missionary work, and its claims on college men. We meet to-night some earnest men who want to be willing to go, and do, and be what He would have them be.

To-night we have a Gospel service. It looks like rain, but my faith is strong that some men will be saved.

This work surely calls for a man of power and grace. Pray God that I may be such a man. It has never for a moment ceased to seem strange to me that such a trust has been given to me. Sometimes when I see the greatness of the opportunity I could wish myself back at Ann Arbor, but I am sure that God will give needed grace. How I long to burn for Him so brightly that men cannot resist His claim. "Not by might nor by power, but by My Spirit."

Cordially,

ROSE.

His report of the results of these three visits illustrates some of the obstacles which he encountered day by day, as he went from college to college: "Notable answer to prayer. Meeting was called for seven to eight o'clock. At six it began to rain and kept it up. Half-past six to seven a meeting of Dormitory Club of one hundred and fifty was called, and to cap the climax a football demonstra-

tion, on account of a great victory, was announced in the same room in which the meeting was to be held. Yet men came — one hundred — and five or six made Jesus King." He then wrote:

1. Interested some athletes in the Y. M. C. A.
2. Talked Association work to Beta Theta Pi Fraternity.
3. Removed opposition to General Secretary's playing football.
4. Some men quit profanity. This was very common here.
5. A doubter joined the church.
6. A man thought to be an infidel comes out clear cut for Christ, not one of the five or six before mentioned.

From Columbia he went to Westminster College at Fulton, Mo., where he spent October 26th and 27th. It is apparent that on this occasion his knowledge of fraternity life was enabling him to come into social relationship with many men who were not associated with the leaders of Christian work. His comments on this visit were:

Helped some men to begin to struggle.
Spent much time in interview with fraternity men.
Two out of three fraternities here want their men to be Christians.

From Fulton he went to Fayette, Missouri, the seat of Central College. At this point the religious work seems to have been in fairly good condition, for he closes with this characteristic thought. "An Association with a good record. Every year they

lead several to Christ. Though the organization is not the best, they get things done. They're praying men."

On October 30th he visited Warrensburg Normal School at Warrensburg, Missouri, where as a result of his work eleven men professed conversion. His comment is, "The Lord blessed us richly here. Eleven men made their first confession; some other men have decided to be clean men. God worked in mighty power and kindled the purpose of aggressive work."

KIRKSVILLE, MO., November 1.

My dear Andersen:

It is always a privilege to find a few minutes which can be used in writing letters, and especially when a fellow's heart is filled with longings. This morning my heart reaches out with great yearning for these college men here in the West. Oh for the power of God with great fullness!

This campaign of ten days has been a "fright" for heavy work. Late nights and night riding because of long distances to travel have characterized the trip, but surely God has been blessing the feeble efforts. How it overwhelms one—the great sense of need. Oh to be nothing, in the sense of being humble, that the dear Christ may be all. I pray that this hated self may be crucified with Christ, that there may be a new power in His service. Surely I have great cause for loving Him, more than ever before, for during these days three Associations have taken up the cycle of Bible study for the first time and each has begun with a good number. Membership work has received an impetus and some new members secured; larger policies have been adopted. Associations are to be represented at the Convention, even though it's a long

way off from most of the colleges; much interest has been manifested in the missionary work, and several men are just ready to give themselves. Several have dropped profanity and dishonesty, and scores, I believe, impurity. Some have taken up the quiet hour observance, and best of all, a score of men have made Jesus king. I tremble almost when I think of the possibilities. Have I done what I could? We lost some anxious men at Columbia and also at Warrensburg through pressure of other engagements, and also through lack of organized personal work. I covet more and more a place in the prayers of those who live close to God. Enlist some of the men now as I go to these conventions.

On the train, November 11.

My dear Andersen:

Letters from "The Office" always bring renewed courage. To say I am glad to hear from you is putting it mildly.

These few days since last Saturday have been very busy, yet very full of blessed experiences. Sunday night at Ames, fourteen men accepted Christ, and many more dropped something from their life, and still others began to fight. These days were full of interviews, and surely this is a fruitful part of the work. The General Secretary has the confidence of the men and is very much esteemed and loved. They need such men at Ames, for gambling, profanity and other evils are there, not open as they have been, for the boys are making a heroic fight. Just think of boosting the membership from seventy to two hundred and thirty in one year. It is the Lord's work and marvellous in our eyes. I neglected to say that during Monday three more accepted Christ.

Tuesday I went to Grinnell. That night we dwelt on personal problems and two more men accepted Christ, and a large number of whipped men declared that by the grace of God they would be free. I was flooded with interviews, and compelled to stay over till Thursday evening. Some of it

was heart-touching. Oh for the mind of Christ! How his loving heart must long for these fellows who have been fighting losing battles. Oh for the energy of Paul, the fearlessness of Isaiah, and the love of John!

These deep experiences through which he had been passing in his evangelistic work led him to a most serious self-examination. Rose did not spare himself in these hours when he brought into review his own ambitions and the state of his own heart, for he realized that virtue must go out of the man who was to lead others to a Saviour Who could break the power of sin. After spending three days from the 24th to the 26th of November at the State University of Iowa, where he had formerly served as General Secretary and where eight or nine were converted, "one not clean cut," he sent his report to the office in New York with this footnote:

One marked result of this visit is the consciousness that I've a battle on. I have got to be more humble. I must get low at the foot of the Cross.

On the day following this visit he wrote to a travelling secretary in the East:

I pray that through you he will burn a path of light in the Eastern colleges. It is a great privilege to remember each other before God in prayer. If there is any one thing I covet from my friends it is that they will make mention of my needs before the Heavenly Father. The mean little temptations, insidious, get hold on a fellow before he knows it, pride and vainglory and satisfaction over things accomplished. Some way these things eat their way in, and we are prone to

covet the praise of men rather than the praise of God. Oh for grace to keep very low at the foot of the cross! We meet these dear struggling fellows so often, men who admit that what they are working for is the approval of man. Rather may we hear His "Well done" when we have finished the work in the different colleges. Oh to be a blessing to Him! Oh that from our lives He may get glory! Oh that you even more than heretofore may be His messenger among the more indifferent Eastern schools, empowered by the Holy Spirit to do the "greater things than these."

God has been very gracious to me. It seems wonderful that He will use such poor, weak service in saving men and building them up.

It was very kind of you to remember my mother in your letter. But Mrs. Rose, my Mrs. Rose, does not gain as fast as we had thought she would. She is very brave and cheery though.

Cordially and lovingly,

ROSE.

So stirred was he by this visit at Iowa City, that he wrote also to Mr. Andersen in New York on the same date:

One stubborn fellow promised to accept Christ inside of the next few days. And now for the power of God here. Oh that He would save some! I find a peculiar joy in reporting things accomplished. I want you to pray that I may care nothing for the praise of men, only by their advice to be led to serve Him better. I am determined that my life may constantly grow brighter and deeper, that through me He may be glorified. How much help it would give me if I could be with you and Mott, and Taylor, and Beaver, and Hicks for a few days! Yet I can be with Him who is not very far at any

time from those who love Him. "With Thee is the fountain of life: in Thy light shall we see light."

Cordially,

ROSE.

It pained Rose to find in a college that a "gap" existed between the Christian and the non-Christian men. So much did he believe that the Christian men should mix up in student life that a favorite subject of discussion in Cabinet meeting was how the Christian men might be induced to enter athletics.

On the 8th of December he visited a college in South Dakota and reported his observations in a note to a friend:

Here in the face of unfavorable conditions, we men are praying for the power of God to do His work to-day. There is a great gap between the Christians and those who are not Christians, and they don't get near each other, but we are trusting Him and fully believing that He will break the barrier away to-day and get glory to Himself. We have a men's meeting this evening, and it is around this that our prayers are gathering. I trust there will be joy among the angels to-night, because of some who are saved from sin through Jesus Christ. How wonderful is His working!

While serving men so constantly as he was able to do through his travelling work, Rose was quick to recognize the value of a friend's counsel, especially if it was sincerely expressed and intended to make him more efficient as an advocate in Christian work. Rose counted as one of his dearest friends

Mr. S. M. Sayford, who for many years had been engaged in evangelistic work among the college men of the North American continent. On the 8th of December, while at Huron, South Dakota, he sent a letter to Sayford:

My dear Uncle Sam:

Let me call you Uncle Sam, or if you won't let me, I can do it anyway with all this distance between us. Your photograph has called up a great many happy experiences, and one in particular which I shall always prize,—the time you warned me so carefully at Geneva, and then told me that you loved me. Your heart is large enough to take in a great many men, but I am mighty glad that I am one who is in it. . . . I covet a place in your prayer life. How we need power! Cordially,

H. W. ROSE.

Rose found it increasingly difficult to report the facts about his own work to the office in New York, for just making the record seemed to bring temptation to pride into his life. After his work on the 9th and 10th of December at the South Dakota Agricultural College, Brookings, South Dakota, where ten men accepted Christ, he wrote: "I always hate to report numbers, because it gives me a sense of satisfaction which I wish was not in my life. I had almost said I wouldn't for a time."

December 11th and 12th were spent at Dakota University, with these results:

1. Nine men became Christians. One of these is a "backslider reclaimed." God's grace is wonderful.

2. Some men gave in their names as purposing to join the church.
3. Some, about eight, joined the Association.
4. Fifteen pledged to join Bible study.
5. Several Christian men began to fight against besetting sin.
6. Personal workers enthused.
7. I am tired after such a siege.

Following this fruitful visit, he wrote on the 13th of December from Sioux Falls:

My dear Andersen:

I think my report says enough to show the condition here, but it does not show the joy and gratitude in my own life which I want to express to you. During these days He has been teaching me some great lessons, and I am sure my life has deepened during the times we have met in communion and prayer this fall. In some way the King and the beauty of his life are coming to mean more to me. Oh for the mind which was in Christ Jesus! I have prayed Him that this trip might burn a path of light in these colleges out here, and I feel that He has heard my prayer and the prayers of others who have been waiting on Him.

The thermometer is way, way down, but the love of God still melts men's hearts.

Cordially and prayerfully,

ROSE.

His enthusiasm for his work seemed to have no bounds, for on the 14th and 15th of December he visited another large college in South Dakota, and reports five conversions. "I hope these men will hold out. They are the 'best ones' of the college, swell, and even 'sporty,' but they seem to mean

business. The line of cleavage has been very distinct here, and we praise God for the breaking down of the barrier. We interested the athletes surely in the work."

Again, on the 16th and 17th he visited the State University of South Dakota at Vermillion, and reported:

Seven conversions. Hope they will stick. Some were football men. It was a manifestation of divine power.

Some men joined Bible study.

One or two pledged to join the church.

I hope our meetings resulted in

(a) More Sabbath observance.

(b) Less profanity.

(c) Less gambling.

Urge ——— to see that these men are taken care of. The fellows, our Christian men, have little conception of the worth of saving a soul. It is so in half of the colleges.

The stupendous work of the fall was now near at an end. He had returned to his home at Evanston, Illinois, when he wrote for tickets to be used on his next trip, and apologized for adding the burden of procuring them to the force in the office:

EVANSTON, December 21, '99.

My dear Andersen:

Sorry to put this burden on you, but I am unequal to it just now because there are two Jumbos on my hands: one, an examination for a degree from Beloit (don't mention this), and another, the effort to fill our house with sunshine. Mrs.

Rose was on her back when I reached home, but is better now, and to-night we have had a very pleasant evening together. So I have had to be housemaid, nurse, and cook, also a student at the same time.

This critical condition of his wife's health, discovered on his return from the long trip of the fall, led him to consider a new policy for the winter. The life of a travelling secretary is a militant life, making serious demands on physical strength. But his personal physical condition seems not to have been considered by him. His whole thought was for his wife. The strain upon her caused by the long absence, led him to write to New York as follows:

EVANSTON, December 23.

My dear Andersen:

The writing of this letter is costing me no little pain. I have thought it over, and talked it over with the doctor and with friends, and prayed over it, and always arrive at the one decision, that under the circumstances, a trip of more than eight or ten days is impossible for the present. Mrs. Rose was on her back when I reached home last Tuesday, and is practically there still. Leaving her for a period of three weeks or more is out of the question just now.

It takes courage to write these facts, knowing well as I do how much is lacking in me as a secretary of the committee, this happening as it does thus early in my work, but it is a duty and I must be true to it. I am asking the Lord to make it up by the gift of special power. . . . It takes lots of faith and courage when the sky is so dark, but underneath are the everlasting arms.

Cordially and prayerfully,

ROSE.

Fall Term among Western Colleges

His last letter to New York was addressed to Mr. Henry White, Secretary in charge of the office:

CHICAGO, December 23, 1899.

My dear white Henry White:

We want you to do up a job lot of business for us. We want to wish everybody in the office a Merry Christmas that we ought to wish a Merry Christmas. That includes Mott, Andersen, yourself, Fahs, and Turner, and anybody else who ought to come in with this job lot. Now be sure and do it up brown for us. A warm Merry Christmas for you all.

Cordially yours,

ROSE.

CHAPTER V

WINTER AND SPRING AMONG THE COLLEGES OF THE WEST

AFTER a few days of rest with his wife at his home in Evanston, Rose started out with fresh vigor for the campaign of the winter. He proceeded at once to North Dakota, and began work at Fargo College, January 5 to 8, from which point he reported seven conversions of men who "told me they would be Christians, and they all intend to be, but two are nearly giving out. The devil is at work there."

The consciousness that the devil was not only aggressive, but persistent, in his efforts to command the thoughts and time of college men, led him to dedicate his life anew to the work of breaking down the power of evil in the colleges which he was to visit. This conviction gave a ring, and an attack to his addresses, and a sincerity to his personal interviews, which continued to result in large accessions to the churches of college towns, and the beginning of a winning battle in the heart of many men. He comments on the fact that three men who accepted Christ at the North Dakota State University, during January 8–10, did so in personal interview, since no opportunity could be found for

a decision meeting. At this point he said also, that eleven men publicly resolved to join the church immediately, and adds the significant phrase, "some will." "This is surely a fertile field, and it seems to me a very important one. They need much help. They begged me, really begged me, to hurry back."

At Knox College, Galesburg, Illinois, he spent January 13–15, and in writing, commented on the great blessing which God had given him, in bringing five or six men into the Christian life, and two into church membership. "Many men have said, 'By the grace of God I will be a pure man.' The members of the Beta Fraternity have knocked down old traditions, and come up higher. There are practically no difficulties here, if the men will work and pray. Lack of concern for fellow-students is the great hindrance. Nobody cares much how these men are living. The men have been impressed by the way God used our humble efforts."

His righteous indignation was aroused after one of these visits, regarding which he wrote:

Three or four men accepted Christ, in the meetings of January 19–20. The leaders have been stirred up; some have begun to fight. It wore me out, such self-satisfaction and esteem, and such indifference. They need an Isaiah or an Apostle Paul to get them to doing something. The membership is very unsatisfactory, fifty in all; should be one hundred. We started a campaign. Regarding religious meetings, he said, "Weak here too; average attendance

about twenty, and the same twenty all the time. We recommend 'work.'"

In a letter written on the train, January 27, to Mr. Andersen, he describes a college, where he was entertained in one of the leading fraternities, and where, as a result of the splendid fellowship had with one of the men, the entire chapter was stirred to its depths. One of the men, who was the best athlete in the State Athletic Association, and another led into the Christian life during his stay there, laid siege to the others after he had gone. He says: "One night they talked and prayed with three of the fellows until 1 o'clock, when all three accepted Christ. At Lincoln, too, a couple of athletes said, 'I will try to be a Christian.' Four entered Bible study, and some have had their conscience quickened to the need of the battle. Surely God is good. How ready to answer prayer." "And then at ——— we were absolutely helpless in the face of the indifference and selfishness, the willfulness and 'bravado.' It was heart-breaking. One realized in a small way, the compassion in the heart of the loving Christ, as He looked upon the multitudes scattered abroad without a shepherd. Three men at ——— and two at ——— said they would be Christian men, and about two in each place entered Bible study. It was sad to talk to a hundred men earnestly, and then find only two for Bible study."

At this point in his travel, he recorded in his note

book this prayer: "Dear Father, may there be no moment to-day in my life in which Thy love shall not be evident. Help me to-day to do what Thou wouldst have me. Oh, help me to follow on closely and energetically, with Thy love radiant in my life.

Amen."

After a visit to Purdue University at Lafayette, Illinois, on the 29th of January, he wrote on board the train, that eight men, "some seniors among them," had accepted Christ, and two men who had lost their faith had been brought back. "Oh for power to burn a path of light in these colleges for Christ. I am very grateful for the way He gave me the hearts of the men at Purdue. I shall hold up the Kingdom in its beauty with all the grace and power which He shall supply. How weak we are, and yet how mightily He works. My heart is filled with gratitude."

At the next college, the only man led into the Christian life he characterized as "the captain of both the football and the baseball teams. He is a very influential man." His method of following up his evangelistic meetings is demonstrated by a remark contained in his report of a visit to the State University of Indiana, at Bloomington, on February 2–4: "Several, perhaps ten or twelve, were converted. These men were anchored in personal work, after the meeting. There will be more. Surely these men are rejoicing."

The deficiencies in the lives of Christian men were observed by Rose, with discernment. Especially acute was he in interpreting the causes of indifference, and vigorous in pleading with Christian men to study the Bible, in order that the mind of Christ might take possession of them. After the visit at Bloomington, where a dozen had accepted Christ, and one or two fraternities had given him a welcome with beneficial results, he wrote a letter expressing the thoughts of his heart:

Saturday morning, February 3, BLOOMINGTON.

My dear Andersen:

Surely this is blessed work. How hungry it makes a man to help the needy college men. We need Jesus Christ, and then we need Him more and more still. In some way, these college men who bear His name must be stirred up to put their heart in love alongside the heart of the student given up to sin. We must find more men who will live so near to Christ that to invite other men to accept him will seem natural, not only to the man who does the inviting, but also to the man who is invited. By this I mean that a man should walk so closely with Christ that it will seem natural to both men concerned that the matter of confessing the Saviour should be brought up.

He rejoiced exceedingly at the word from Cornell University, that seventy-six men had been led into the Christian life in three days, and his joy found expression in the wish that all the secretaries of the International Committee might try to rejoice over each one, and thank God for each one.

At a State Convention which he visited, Rose had been assigned for entertainment to one of the best hotels in the city. The convention was being held in a college town. On a previous visit to the same place Rose had become acquainted with a group of athletic men in the institution who had been greatly taken with his spirit in spite of their unclean lives. As soon as they learned that he was in town they invited him to share their rooms during the convention. He referred the matter to one or two secretaries who were with him. They opposed accepting the invitation because they knew how heavy a strain would be put upon him by the work of the convention. Their advice was that he go to the hotel where he could take care of himself. In spite of this opposition he accepted, saying, "If I can get down and help those men I am going to do it."

When he entered the rooms to which he was invited, he found on the walls some pictures that offended his sense of propriety, and rebuked the fellows by saying that those would have to come down if he was going to stay there. They retorted that "he would have to take them down first." At college, Rose was a famous wrestler. He immediately accepted their challenge, and one at a time threw the four men in succession, although two of them were much larger men. After the wrestling bout, he saw a baseball on the table, and said, "Do you men play ball?" And they replied, "Yes, a little." Rose said, "I used to do some of it myself. Come out in the yard and I will play burn with you." And the old 'Varsity catcher used his strong arm for the glory of God, and soon retired the group with puffed hands. When they

came back into the house, Rose said, "Now you can see that you are not the whole thing, what do you say about those pictures?" Without any other words, the men took the offensive decorations down, and before the convention closed they were led into the kingdom.

Another incident which shows his great hold on college men is told by Mr. E. T. Colton, who succeeded Rose as the traveling secretary of the student department in the West: "He worked at a pace which added ten years of age to his appearance. His mother and wife at home were invalids, the latter only shortly surviving him. Under the most rigid economy and self-denial his finances were straightened, yet I heard a man in Knox College say of him, when I knew half of his nights were sleepless and he himself suffering an acute physical affliction, 'He is the first Christian I ever saw who seemed to me to be happy.'"

About the middle of April the state of Mrs. Rose's health led him to consider seriously giving up traveling work for a position as general secretary in some college or city association. He wrote the New York office from Boulder, Colorado, in the midst of a trip on which Mrs. Rose accompanied him, that there was much to encourage him and also "much to almost break my heart." He hoped that the contemplated trip among the colleges of California would be of benefit to her.

It was at this time that the Board of Trustees of

the Cornell University Christian Association decided to look for a man who might become general secretary, devoting all his time to the work. Friends who knew of the desire that Rose had for a permanent residence to aid his wife in her recovery suggested his name to the Cornell leaders. In expressing his willingness to go to Ithaca and the reluctance which he felt in relinquishing his traveling work, he said: "How my heart yearns for another year in this Western field! So little has been done, and yet God has manifested His power. But His will is sweet and it is our happy privilege to keep humble before it." At the close of another letter written on the 27th of April, in referring again to his work for the next year, he says: "The thing that I feel keenly at this time is the desire that the dear Father will show us His plan not only for Mrs. Rose and me, but also for my successor."

The part that prayer played in this year of abounding fruitage was most significant. Enough reference to the place of prayer in Rose's daily life has been made to show that his faith in the answer to prayer was without qualification. He gave special thought to his public prayers, especially those which opened and closed the meetings in which he made addresses. The one which follows was evidently used by him at the close of an evangelistic address on the occasion of some visit in a college.

In Memoriam

My dear Father in Heaven, I pray Thee that the past may be forgotten in the vast significance of this present hour. We see these needy men, sinful and rebellious, without Christ in this present world or the world to come, and are moved to ask great things from Thee. Forbid that we should limit the power of the Holy Spirit by asking for small gifts. Our Father, we ask Thee that men may be led to make Jesus King of their lives to-day, that their wills may be broken down and their hearts filled with love. Save some and get glory to Thyself. Save them for their sakes, for all that it will mean to them and theirs now and in years to come; save them for the sake of Thy dear Kingdom which we are longing for in its fulness; save them for the sake of the Dear Savior who gave Himself for them; and save them that Thou mayst get glory to Thyself. And there are some Christian men, Dear Father, who ought to be in Bible study classes. Show them the power of Thy word in their struggle to do Thy will. May they be led to give it a place in the work of each day. And there are some men, Father, who have evils hanging to their lives. By Thy grace and saving power, set them free. And there are many who have no burden for serving Thee now — here in College. Father, show them the beauty of the life of service and give them grace to say, Here am I, send me. May this be a day of victories. May we Thy children come to love Thee more. May we be humble. May men be saved. May Christ be lifted up. May Thy name get glory. For Christ's sake. Amen.

This form, appearing in four sections, was used when he appealed to men to make decisions:

(Bowed in prayer.)

When I reflect on the meaning and the beauty and the significance of the Christian life, and the claim of Christ on our lives and what the Bible says about being Christian men,

I am constrained to ask you men to get a victory by His grace.

And when I think of the power of the word of God to transform and beautify men's lives and equip men for lives of usefulness and service, and help them over besetting sins, I am constrained to ask you to get a victory in regard to Bible study.

And when I think of how much we young men need the strong arm of the church to help us to be God's kind of a man, and what great opportunities the Church affords for Christian growth and service, I am constrained to ask you if there are not some whose battle lies right here.

And when I think of the awful ravages of sin in our lives, some besetting sin, I am constrained to ask whether or not victory is ours along this line.

The importance of personal work as a means of making the religious meetings of college associations effective was constantly emphasized by Rose in his travels, and also in papers prepared by him to be read at conferences of general secretaries and association presidents. One such paper has been found, of which the following is a part:

Under the first head, the remark was made that it is desirable to have the large meeting of the Association often lead up to decision. It hardly seems wise that every meeting, or that more than one in three of the meetings, should be decision meetings, yet where the atmosphere is warm, and there is the need for victory, it is surely unwise to let go the opportunity of bringing men to decision. Not all men can lead a decision meeting. Men should be chosen partially with reference to this gift. How get decision? Not very often by a show of the hand, or by asking men to rise to their

feet, but more often, in quiet, thoughtful prayer, with their heads bowed, urge men before God to say, "by His grace, I'll overcome."

Still other men may be led to decision by the diligent work of the Committee and other active men at the close of the meeting. Once in a while we meet a man of God who is on his feet the moment the closing prayer is offered, asking one friend and another if the victory for which he has been hungry has at last come into his life. We have seen skillful, earnest, personal workers at the close of an ordinary meeting, lead three or four different students to a definite decision along definite lines.

In regard to the work of the religious meetings, this is the neglected field. I carry a great burden for the ten minutes following the regular meeting of the Association. This regular meeting should open numerous avenues for personal work. If the Committee has the subject well in hand, and if their hearts are aflame for victories along the line of the subject, it is a very simple and natural thing for them to do, to personally talk with men at the close of the meeting in regard to the theme of the hour. I believe that one of the greatest weaknesses of our Christian work is that we fail to conserve the results of the regular religious meeting of the Young Men's Christian Association.

Another most interesting paper was prepared by him on "How to get hold of men not interested in Association work." In most college associations a successful special attempt is made to lead the men of the freshman class into the helpful associations of Christian work, but it is commonly recognized that after this special effort is finished, there still remain many who have not identified themselves with Chris-

tian churches or associations. Rose constantly impressed upon student leaders the importance of a continuous aggressive campaign to reach these uninterested men. There are five main divisions to the paper, the last three being: "The men's social," "The judicious use of the employment bureau," and "Using available methods of making sentiment in favor of the Association." Under the last topic he had seven sub-divisions:

1. Chapel talk.
2. Use of college paper.
3. Judicious use of *Intercollegian* and much other Association literature.
4. Visit of deputation men or secretary.
5. Keeping reports before student body.
6. Actually doing an earnest, wide-awake, aggressive work.
7. Policy sympathetic with other college organizations.

The chief emphasis, however, in this excellent paper was laid on the first two topics, which are as follows:

I. Through the medium of the Bible Study Class.

The effort to enlist men in Bible study is one of the surest ways to win the uninterested. *Have you tried it?* Several weeks of study together with the earnest Association men will overcome prejudice. May only get a few this way. But to win one of these cold fellows is a great victory. Here is an opportunity which is not used from the standpoint of the great problem, "How break down prejudice against organized Christian work?" The *battering ram process* is the process which must be used to enlist these indifferent men. (*Enlarge.*) *Again, men not interested may be grouped about one or two men*

of God, men who clique together, men who are in athletics together, fraternity men together. Here the vital difficulty is to find the man of God who is acceptable to all these men, and too much care and study cannot be expended upon this problem. In fact, if this group plan is to be worked, it seems desirable that the field should be carefully studied with reference to supplying the man of God for any one of two or three groups of men who are not interested, before the men are consulted personally.

II. The Visitation Work.

(1) All college men are either hungry for or appreciate kindnesses shown to them in the way of calling upon them.

(2) An immense amount of ground can be covered and an immense amount of work done which pays large dividends.

(3) A committee of ten earnest men led by a consecrated chairman, each making two calls a week, will visit eighty men a month. These eighty men should be seen again and again until they feel friendly, not only to the men who are calling upon them, but also to the Association. Changing of visiting lists from time to time will give the uninterested men more chance to make friends, that is, different Association men will thus be given a chance to call upon them and get acquainted with them. We have been talking long enough about solutions to some of these questions. This matter of visitation has been often spoken of, but for some reason or other, not many Associations have taken it into their policy. Where it has been tried it pays very large dividends.

(4) The objects of this visitation work may be numerous.

The *regular* work of the committee would better be confined to enlisting the sympathy of men who are uninterested. Each man would visit and talk in a different way, but such themes as athletics, college activities in general, and the more recent developments of the student movement should be at the tongue's end of the visitor. Any recent thrilling development of the work in India, China, Ceylon, Japan, Scandina-

via, Italy, France, Russia, — these are topics of great interest, and furnish the wedge for winning the man's sympathy to the local work. Dropping into the room soon after supper, or on a holiday, or in the P. M. for a short time for just a social visit, letting this ripen as fast as possible into a rich friendship and a relation of confidence; this is the spirit of the visitation work, always hoping that the way will open for an earnest talk in regard to the Christian life. Or the further object of the visitation work may be to have a committee available who shall, through direct work themselves — but more especially through stirring up the members to a need of it — promote this habit of cultivating and developing more friends. "I would rather have a *man* tie up to me than a *movement*." The habit on the part of the members of just getting with another for encouragement and cheer for a few minutes makes the whole Association more compact. Through the visitation work it will also be desirable from time to time to round up the members on Bible study, on prayer, on the besetting sins, and on the matter of faithfulness to duty in Christian activity.

The significance of student association work had grown on him steadily during the severe campaigns of the winter, and he voices his thought in the following letter on the 8th of May, dated from Chaffey College, Ontario, California.

Down here in Ontario I have been thinking just a little, while waiting to see the men about leaving this work. I had hardly realized how its significance had taken hold on me, but it has been a very happy and pleasant year, and I am sure it has been for some of the needy men whom I have had the privilege of knowing. I had hoped earlier in the year that in a humble way I might call hundreds of college men to give time and energy to doing the will of God as personal workers.

We can be very happy, however, in the thought that God has power to raise up and equip men for His work whenever there is need. How I love these hungry college men.

As ever,

ROSE.

In a letter bearing date of May 19th, to a friend in the East, he said: "It pulls my heartstrings to have to leave this traveling work, it's full of so many opportunities."

The decision had been definitely made to go to Cornell University as general secretary. Henceforth, even during the busy days of the Pacific Coast and Lake Geneva Summer Conference, his thought turned toward the new field. He had entered the year of service with the International Committee with the intention "to leave a trail of light" behind him, and he did it. *The Intercollegian* says of his work: "In sixty of the eighty colleges visited, men were converted during his stay. During the year he was the means of winning, personally, more than four hundred students to Christ. He led about twenty-five men to give their lives to foreign missions and a larger number besides to enter other forms of Christian work. He led over six hundred men into Bible study as a result of personal interviews. Every conversation entered into and every letter he wrote was inbreathed with his longing for the spiritual uplifting of college men. The whole student movement felt the thrill of his triumphant faith and ceaseless activity."

CHAPTER VI

AT CORNELL

THE decision to accept the call of the Cornell Association came so late in the spring that Rose had barely time to reach the Northfield Student Conference late in June. About ten Cornell men were present as delegates, and Rose entered at once into intimate relationship with them all. At this time plans were laid for the opening of the work in the fall. While his chief purpose was to study his prospective field in company with the small handful of leaders present at the Conference, nevertheless he was very largely used during the ten days among other delegations on the grounds.

Throughout his life he had the habit of recording his prayerful meditations in writing. Robert E. Speer, in an article on the life of Rose printed in *Forward*, a paper widely circulated among Presbyterian young people, makes reference to one of his written prayers entered in his note book at Northfield.

July 1.

Father, Thou hast led me into places of large privilege lately. I thank Thee that Thou hast counted me worthy of so much trust. But this morning, Father, I am conscious of the fact that under all this pressure which has been upon me, I have not found the quiet watchings with Thee. Give me a place in the company of those who know Thee very intimately.

And eight days later, as the conference closed, Horace wrote again:

July 9.

The Northfield Conference is almost over. God has spoken here. I have been on the Mount of Vision, and I pledge God to be true to the vision. But perhaps two things more than others are stirring the very depths of my heart. I must win more souls. I must be instrumental in starting some revivals. With God's grace I will. The second is this: I have heard, as never before, the cry of the Indian student, of the students of Japan and China and Australia.

The summer months were spent with his wife, his time being occupied in making her comfortable and in preparing for his work at Cornell. On the twenty-second of August he wrote to a friend from Chicago — "I am anticipating the work at Cornell with much more enthusiasm than I supposed I could under the circumstances. Surely, Mrs. Rose will like it as soon as she gets stronger."

He had been asked to spend a few days in early September in conference with the Student Secretaries of the International Committee at Long Beach, on Long Island. He felt, however, that it would not be wise to leave his new position so soon after undertaking his work at Cornell, and as a consequence, wrote as follows:

Of course the Conference at Long Beach would be a source of great inspiration to me, but that is valuable time just then and I must give the Cornell Association first claim. Don't

forget to enlist prayer for the work there. God is very dear these days. Lovingly yours,

ROSE.

Still again, two days later, he wrote to the same friend: "I shall miss the fellowship and inspiration of the Conference at Long Beach much." He referred then to Mrs. Rose's condition, and stated that she had improved scarcely at all during the closing days of August. At this time he decided not to take her to Cornell with him, but to find a private sanitarium in the East where she might receive the best of care. His closing words of this letter were, "Be sure to ask lots of the men at the Conference to remember Mrs. Rose. The Lord will hear us tho' He tarry long. And have them remember me. He is very near to me during these days."

In his travels Horace had spent many hours in the office of the Student Department at the Young Men's Christian Association Building of Chicago, especially in conference with his friend William J. Parker, the secretary in charge of student work. He writes:

"In his tender care for his aged mother and in his tireless search for a cure for his invalid wife, Rose showed qualities that but few saw. Once when it was urged upon him that his health required that he take time for exercise, he said, 'Yes, I know I ought to, but Sue takes a nap every afternoon and I can't bear to have her wake up and find me gone.'

Mr. and Mrs. Rose spent the last few days before going to Cornell at our home. He was worn out physically and the future was uncertain. 'I don't quite know why I'm going to Cornell,' he said, 'but I guess it's all right. God seems to be leading me just a step at a time lately, and I can't see very far into the future. I am willing to leave it to Him.' And he did."

Rose was finally induced to attend the Long Beach Conference, after taking up his work on September first. His wife had found a comfortable place as a home in the East. During the days spent at Long Beach Rose seemed almost broken in health and very low spirited. The burden of care and anxiety for his mother and wife weighed on him greatly. It was strange to see him wander off up the beach alone, brushing the flowing tears from his face. In asking a friend at the close of each day to pray for Mrs. Rose, he said, "You know, old fellow, that I can't say much to the other men about it, but I do covet your prayer and sympathy, and the same from the other men also."

After his return to Cornell at the end of the second week in September, he began to master the details of the office and get his bearings among difficult and sometimes discouraging circumstances and surroundings. His health began to improve immediately as a result of steady hours and regular exercise out of doors and in the gymnasium. For a few weeks his

physical improvement continued and he seemed to be himself again in spirit and in his work.

At Cornell the same habits of his spiritual life which had made him such a flaming torch in the colleges of the West were adopted. It was his custom to give a full hour each day to the study of the Bible, and oftentimes this hour was multiplied by three. The presence of difficulties in his work seemed to drive him more and more to his room in the tower of Barnes Hall, the Association Building, for secret prayer and further study of his Bible. On one occasion the former secretary, who had occupied the room for several years in which he slept, found him at a late hour in the morning with his coat off and his note book and Bible spread out on the bed. He then said, "I would not think of entering the day here without spending at least an hour over my Bible and with Christ in prayer. It is hard to keep sweet and yet do all that must be done. They don't understand me yet, I fear."

It was not strange that he found himself in a difficult position. His heart longed for the speedy introduction of those methods of Christian work which were designed to bring young men in large numbers into the Christian life and into the Christian church. It was natural also, that time should have been required for the officers of the Association, who had not worked with him at the Northfield Student Conference, to learn of his desires and

methods, and reconstruct plans under his administration.

Early progress was noted, however, in the work which he did. To a fellow secretary he wrote, on October 1st: "Last evening we had our decision meeting, and so near as I could find out, there were only two men in the room who were not Christians. They both made the confession of Christ. Nevertheless, even though the numbers were small, the meeting was a blessing to us all. The fall work has thus far been quite successful. About one hundred and twenty-five new men have joined, and the canvass is still spreading. . . . There is nothing to write regarding Mrs. Rose. I hardly know myself how she is. I think we are justified in feeling encouraged. You do not know how much your love and sympathy mean to me."

Writing to the New York office during the next three weeks, he said:

H—— came two hours ago, and you can bet your last copper that I am mighty glad to see him. We are looking for a good day to-morrow. Our greatest snag is a very attractive vesper service in the chapel at 3.15, on Sunday. It is absolutely impossible for us to do what most Associations do through meetings. I have been very happy here. We must get some large victories in His Name.

Yours as ever,

ROSE.

October 8, 1900.

Yesterday was a blessed day with us. More than a hun-

dred have enlisted for Bible study, — the exact number is one hundred and eight. This number will be very substantially enlarged, surely beyond one hundred and fifty. A blessing on the workers at headquarters!

October 20, 1900.

Must do this little piece of work in just a minute. One of our good men wants to make a very thorough and critical study of the Parables of Jesus. What are some of the best books, and the price of them? By the way, who is the encyclopædia who answers such questions from the office?

God's blessing still rests with us.

On October 29th, he wrote to the friend who had visited the Association to aid in starting the Bible study classes:

By the time this reaches you, I believe we shall have two hundred new members, practically all freshmen. Surely, God has made them willing. The Bible study is growing steadily, — enrollment now is one hundred and ninety-three. Good solid work in every class too. We are still hustling for more men. Our greatest problem in the Bible study department is to get leaders. We can't find the men we ought to have. Surely, they are here. In time we will get them. Personal workers' class started Sunday. Will start another in about ten days.

At about this time he was endeavoring to lead the members of the Executive Committee of the Association to adopt a strong policy regarding evangelistic meetings and personal work, and in his letters he frequently dwelt on the great importance of using the regular meetings of the Association to lead students to a decision for Christ. On the twenty-

fifth of October he wrote to a secretary whom he had known for many years:

It would do me a world of good to have a visit with you just now. There are some obstacles here which are difficult to overcome. The Executive Committee is opposed to evangelistic meetings, but we will win them yet. This is a sore disappointment to me, for I thought that they were anxious to have the evangelistic effort characterize their work. But God is blessing us and I believe He is glorifying Himself here. The Bible study enrollment is just about two hundred, and still growing. We have the largest freshmen membership ever recorded here.

They were talking about Bible study in the Executive Committee meeting one evening. Rose wanted to have a strong meeting in which men could be invited to take a definite stand for Christ, but the others wanted to push Bible study instead. Finally they came to his view when he quoted to them a verse in Luke, making it apply to Bible study: "Even so shall there be joy in heaven over one sinner that repenteth more than over ninety and nine righteous persons that are brought into Bible Study classes."

The affection so constantly shown by his mother to him during the illness of his wife is well expressed by a note written with a trembling hand on October twenty-ninth:

Dear Boy:

Your letters are very precious to me. May the Lord keep

your faith firm and bright. . . . May the compassionate Master pity and bless our little Sue.

Your loving

MOTHER.

During the month of November steady progress was made in all departments of the Association work at Cornell. It encouraged Rose much to know that the two personal workers' classes had been used to lead several young men to Christ. Among the number was a Japanese student in the graduate department. This particular event cheered Rose greatly. The leading officers and the committee men of the Association had rallied to his support with greatest fidelity and devotion, and the prospect for the future was bright. The disappointment which he had felt during the opening weeks had begun to give way in the face of actual accomplishments. But he missed the fellowship of those who had been his most intimate friends during the previous four years. This feeling was experienced in a note to a former associate :

BARNES HALL, November 30.

It is borne in upon me more and more how much I owe to the sympathy and prayers of friends. Your letters are always helpful. Wish I could see you and just unconsciously unburden myself — not that I feel especially burdened, and yet I have a real feeling of longing for the men whom I have known and loved. . . . Mrs. Rose doesn't gain as yet. The doctor advised me to bring her back here, because he thought our being together is essential to her recovery. And so we have been together for a few days.

A personal letter, bearing date of December 30, 1900, which was never delivered to him, was sent by a companion of childhood and college days. In it great joy was expressed by the young people, because of his message sent to the Christian Endeavor Society of the church at Beloit, Wisconsin, on the occasion of their consecration meeting. "I am sure that the Endeavorers of the First Church were as glad to get your thoughtful and inspiring words as the Endeavorers of the dear old Fort Atkinson Church used to be. Ever so many came up at the close of the service and spoke of you and told how glad they were that you still thought of us." This communication must have been sent but a few hours before he was removed to the hospital.

His last letter to the friend with whom he had been in constant correspondence during the fall of 1900, was dated December 7th:

> Your letter, full of cheer, came yesterday. Mrs. Rose doesn't seem to change much, one way or another. But we know Whom we have believed, and He knows that we have believed.

From this time on, Rose busied himself with the work involved in the closing weeks of the fall term. Aside from the administrative work of the Association, his chief service was pastoral in character. The old custom of visiting men in their rooms had been resumed, and already his note book in which

he entered dates for personal interviews, was well filled with engagements.

On December fifteenth, he seemed to be suffering with "grip." A physician treated him accordingly, while he still continued to do his regular work. On the twenty-second of December, another physician was called, who discovered a system run down, accompanied by a high fever, with Rose still at his work. His case was pronounced to be typhoid of a week's duration, and he was ordered removed at once to the city hospital.

The consciousness of danger does not seem to have dawned upon him, but the officers of the Association, and many friends who were accustomed to meet him daily at Barnes Hall, became alarmed. The best possible care was summoned, and two nurses attended him constantly until his death. More than ordinary hospital attention was given him. His relatives were notified of his condition, and one of his brothers started for Ithaca.

Early in the fall, Harlan P. Beach, the educational secretary of the Student Volunteer Movement, had visited Cornell, to aid the Association in starting its mission study classes. The news of Rose's illness was promptly sent to the New York office. On December twenty-ninth, Mr. Beach sent the following letter, addressing it to the city hospital:

Dear Mr. Rose:

We at the office have been greatly saddened at this Christ-

mas season by hearing through Mr. Walter of your illness. I do not know Mr. Hicks' holiday address, and Mott is on the Pacific Coast, but they will be informed as soon as possible concerning your illness.

I am not surprised that one so wholly given up to the work of the Lord should find himself in condition to fall before the onset of typhoid fever, but I remember that your Master is all-loving, and regards the value of his workers' service as well as their life. I am sure that the consolations of God are not small with you and that the very consciousness of this Christmas season will make sickness easier to endure. Walter tells me that Mrs. Rose is bearing up splendidly, and I am sure that all is being done for the best. You have the deepest sympathy and the prayers of all in the office, and we hope to hear of your speedy convalescence.

Very sympathetically yours,

H. P. BEACH.

The fever had, however, secured a strong hold on his system, and on the night of Friday, January 4th, it was feared that a severe sinking spell would bring the end. He rallied, however, and on the sixth of January was cheered by the arrival of his brother Frank, and one of his most intimate friends from New York. The fever continued to develop, and in spite of the best treatment, resulted fatally on Thursday, January the tenth.

Few realized at the time of his death how great an influence he had exerted already throughout the University. Many letters of sympathy were addressed to Mrs. Rose at Ithaca, and the officers of the Association. The following extract of a letter written by Louis C.

Karpinski, the champion chess player of the University at that time, characterizes well the devotion of a large number of students as a result of his short service:

The inspiring thing to me about his life was his tremendous enthusiasm, power, and cheer under his sad circumstances. He gave an example of how to treat discouragements.

Rose walked right into a man's life with his first greeting. There was perfect sincerity in it, and when he said, "I am glad to meet you," he meant it, and you knew at once that he meant it. Although I was then unconscious of it, I now see that he had taken a strong hold on my life, and by association with him I was being directed into a higher plane of Christian living. Rose was an uncompromising fighter against sin. "We will cut it out of our lives, fellows," he said, and cut it out he did, and led others to do so. He was able to bring Christ near in prayer, as only those can who are much in prayer.

Another Cornell student wrote soon after his death:

One Sunday morning in his office he spoke to me about some work. There were several extra meetings that day, and I replied that if I undertook the work, it would be necessary to give up my extra Sunday hour for Bible study and meditation. "Are you going to chapel?" he asked. I told him, yes. "Cut that out," he said, "rather than give up the time you spend alone with God. It will pay. I feel," he continued, "that I must get more power into my own life, and I am planning, therefore, to take some day this week and spend it all alone by myself somewhere with God and my Bible. I haven't had such a day for some time, but I must get my life

all straightened out." Here lay one of the secrets of his strong, happy life.

On the day following his death, the *Cornell Daily Sun* printed a review of his life and work, which ended with these words:

After he assumed his position in Barnes Hall on September 1st, he at once entered into the work, and although he has been here but four months, he has made hosts of friends and has endeared himself not only to the members of the Association but to the entire body of undergraduates. He was a member of Beta Theta Pi fraternity.

The body was accompanied to Beloit, Wisconsin, for burial by Mr. R. O. Walter, a prominent officer of the Cornell Association and the one who was with him most closely, not only during the fall as an associate secretary, but also during the days at the hospital. The burial was from the college chapel of Beloit College, in which as a student he had attended so many services. Those who spoke were President Eaton of the college, R. O. Walter of Cornell University, and Rev. George R. Leavitt, who was Mr. Rose's pastor during his last year in college.

The pall-bearers were four senior members of the Beta fraternity, Ralph A. Buell, L. W. Ensign, J. E. Simmons and William C. Wheeler; the present president of the College Association, Norman W. Hollenbeck; and Mr. Walter of Cornell. The honorary pall-bearers were classmates of the deceased:

Messrs. E. J. Reitler and John A. White, of Beloit, and Rev. Arthur A. Amy, of Oregon, Illinois.

Only a few months after this, word was received of the sudden death of his wife at her home in Beloit. Both had suffered much during their married life, but they had faith in a common Master. A prayer written by Mrs. Rose during the year spent by her husband in travel has fortunately been preserved. It shows the intensity of her love for Christ and the work they had been permitted to do.

Heavenly Father, to be Thy child, to be Thy handmaiden ready to run any errand for Thee, to touch but the hem of Thy garment, no joy can be so great. Fill my heart with Thy Holy Spirit, give me strength — physical and mental and spiritual — to live to Thy glory. Thou keepest me close to Thee, but Oh! may it be for Thy glory, O Christ. Give me the strength always to say, "Thy will, not mine, be done." Bless Thy children in all the world. Bless Thy "little ones" everywhere, and Oh, may we have a small part in telling them of Thee. Bless the college young men, and may the meetings to-morrow be full of Thee. I thank Thee for this Sabbath day — bringing so much of rest and light and peace. I thank Thee for Thy presence. Abide with me.

The closing words of the article in *The Intercollegian* of February, 1901, are fittingly used at this point of Rose's life story: "Such a life is not measured by years. One thinks again of the words on the tombstone of D. L. Moody, 'He that doeth the will of God abideth forever.'"

L. of C.

CHAPTER VII

CORNELL MEMORIAL SERVICE

IT is difficult to describe the feeling of loss sustained by the Cornell Association and the most interested friends in the faculty and among the graduates. The hopes of those who had gone to great sacrifice in order that a full-time secretary might be employed, had seemingly been entirely dashed to the ground. The leaders of the Association themselves found it difficult to recover from the blow. The officers, however, quickly rallied and made temporary provision by putting one of their own number, Mr. Benjamin R. Andrews, into the office as general secretary. Under his able leadership a most successful year of work was completed.

Small informal meetings were held in Barnes Hall, attended by those who desired to give expression to their gratitude for the influence which Rose had exerted over them. The idea was conceived at once of having a memorial service, to which the students of the University and the members of the faculty should be invited. The date chosen was Sunday, February 3, 1901.

About six hundred students were present at this meeting, over which Mr. Andrews presided. The

spirit of the occasion while tempered by a feeling of sorrow because of the great loss sustained, was marked by elements of joy and triumphant faith. The four addresses are given here in full:

BENJAMIN R. ANDREWS

On behalf of the Cornell University Christian Association

The purpose of this meeting I need scarcely state. We are met to pay a tribute of respect and love to a friend who has gone out from our midst.

When Mr. Rose came among us at the beginning of the fall term, he came as the graduate of a Western college and one four years removed from undergraduate days. Could there have been any question as to whether he would "take" with Cornell undergraduates, it was swept away, as one by one we met him. He was a man so open-hearted, that to meet him once was to know him ever afterward as a friend, so much was there about the man to endear him to those with whom he mingled. He was an athlete of giant frame, but as gentle as a child. Keen of intellect, and of no mean mental parts, he possessed the traits that mark the real man. He was frank, fearless and sincere. His was a life pure without and within, a life aggressively righteous, one that held itself to the right and the pure and the true, and that brought others to its own

high standards. He was a man of wonderful oneness of aim. His whole life and energies were given to the glorifying of God and the helping of others to glorify him. His two maxims, had he lived by maxims, might well have been these, "This one thing I do" and "seek first the kingdom of God and his righteousness." But he lived by more than maxims, and this leads me to speak of his religious life.

It was no dry creed, no mere principles of theology, but a wonderful transference of the life of the Master into the life of a college man of to-day. It was because he lived as he believed, and put into action the principles he professed, that Rose gained such a hold on us and on our lives. In his living there was emphasized the importance of each element of the trinity of body, mind, and spirit; but the deeper things of the spirit ever held their proper primacy. He had time each day for Bible study and for communion with his Heavenly Father; indeed, he seemed ever in touch with a Power beyond the natural. And here it was that he gained that which bore him up in his dealings with men, that strength of conviction, that invariable cheerfulness, that eagerness to sacrifice and to serve. "Tell the friends back at Cornell that, after all, it is *service* that counts," was the message his aged mother sent to us; and service it was more than anything else perhaps, which marked the life of our friend — ser-

vice dignified and glorified in that it was inspired by the love which he who served bore for the Christ.

A word as to Mr. Rose's relations to the Christian Association. In all our councils and committees, his thought was ever for the success of efforts which would help men and women to adjust their relations with their Heavenly Father, and to measure their lives by His standards. He introduced methods of work, and above all a *spirit* of work which will continue of deep import to student religious activities at Cornell. The loss which the Association sustains in the death of Mr. Rose is not to be measured in words. Our only consolation is to be found in his practiced belief that God rules and overrules for the best in all the affairs of men.

As we look over his relations to the Association, we feel that we of the Association can pay no higher tribute to his life, that we can raise him no more fitting memorial than this, — that we consecrate ourselves with new vigor to the work which he so well began, and that we build upon the foundations which he laid, a superstructure as fair and noble as it may be given us to build. As we think of his life, so pure, so helpful, so manly, so Christlike, each man and woman of us, whether Association members or not, joins, I am sure, in the determination to raise himself nearer to those standards which Rose set and to be guided by that Life which kept his life aright. So shall he find his true memorial,

one within our hearts, and one that passeth not away.

PRESIDENT J. G. SCHURMAN

On behalf of the Faculty

We find ourselves this afternoon in front of the most impressive fact that we ever face in our experience. It is an old saying that life is a preparation for death. I do not know that this is the whole truth or the happiest way of saying it, but your hearts bear witness, I think, that there is no other fact which is so momentous or that makes so great an impression as the fact of death, especially of a young man.

All I shall try to do in speaking of Mr. Rose will be to record as I recall them, two or three impressions which our intercourse left vividly upon my mind. It is difficult to describe facts, and perhaps the simpler the facts the harder it is to describe them, and when emotions get the better of us we perhaps indulge in exaggerations, but I shall endeavor to avoid them and try to describe as accurately as I can these impressions to which I refer.

Mr. Rose came to my office soon after reaching the University, to talk with me about the work of the Association. I was very much interested in him. I found him an energetic leader in the work. I thought, as I recalled the man within the last twenty-four hours, that he had conspicuous organizing

abilities. As the conversation is recalled, I remember how he was throwing out this suggestion or that, that he would probe this idea and that, move in this direction and then another, and get my judgment on these various plans. Well, that is leadership, that is organizing talent; and I think he had it in a very remarkable degree.

The second thought which I recall was the intense earnestness of the man. I doubt if we had any man or woman in our University community who was so much in earnest as Mr. Rose was. He may have had humor, he may have had joviality, but he acted as though life was a probation and the problems with which he had to grapple were awfully vital.

The third thing that I should recall was the pronounced Christian character of the man. I do not think we nowadays distinguish between those who are professedly Christians and those who are not, as was done a generation ago, but we certainly recognize that there are different types even of Christians. There are men who are like Nicodemus and come to the Lord by night. They act suspiciously, perhaps do not want it known. There are those who, if they are not morally cowardly, at any rate do not disturb themselves much about Christianity. Their religion is unpronounced.

Now you can supply in your own consciousness what I have not time to say. I mention only the marked features of Mr. Rose's character. It has

been already alluded to by Mr. Andrews when he spoke of his aggressiveness. I should say he was the champion of pronounced aggressive Christianity. He had it in himself, and was anxious, desperately anxious, that every one else should enjoy the same great truth.

I think I have recalled without exaggeration, because I am not capable of exaggerating, these three characteristics of the man whom we now mourn and the character which I think we all revere. I certainly hope there are others who may rise up here and take the place which Mr. Rose has left vacant, and, as those who know his work best will bear me out in saying, to fill the place which he has left vacant will be a matter of very great difficulty. What is death? Well, what is life? Perhaps, after all, the most we can say is this: that our friends have gone from the mystery of life and nature into the other mystery of eternity, and one is scarcely less or more mysterious than the other.

PROFESSOR CHARLES MELLEN TYLER

On behalf of the Board of Trustees of the Association

The Board of Trustees have feelingly requested me to express their sorrow. They expected with ardent hope the arrival of Mr. Rose, and the vigor of his service, his sympathetic interest in the students, his sagacity in the management of the some-

what intricate affairs of the Association, amply vindicated our expectations.

Certainly, after the words of our honored President of the University and the President of the Association, little remains to be said. I think at first a certain confusion comes into even pious thought in face of the mystery of a young man being taken away who is on the threshold, or has just crossed the threshold of life. It is a great mystery, but perhaps we regain the poise of our faith and judgment when we take the larger view and realize, as has just been intimated, that life is but a part of the great whole, that it is but the vestibule of the mansion of God which extends into infinity. It is the training place of character for an eternity of communion with God and His saints. Death is always a sad event for the old as well as the young, but death has its radiant aspect. Death, after all, is rest and peace. It is a deliverance of the finite self, the minute self into the larger self which awaits us in communion with God above. It is the freeing of a soul into infinite liberty. The righteous are with God, and their souls can feel no touch of evil.

I early discerned in Mr. Rose a remarkable intelligence. I think the tribute which has been paid to his intelligence is not exaggerated, and the tribute which has been paid to his goodness, I think is not exaggerated. The old maxim is sometimes uttered: "No man is as good as we think he is or as bad as

we think he is." If I were to make an exception to that maxim, it would be in the case of our brother, who seems to have been almost if not quite as good as I thought he was. That for me is his eulogy. Mr. Rose, as has been intimated, did not desire to penetrate into the depths of theology. After all, the knowledge of character consists not so much in knowledge of the niceties of doctrine as in a pure and holy life. I remember that the omission in the New Testament of all those opinions and propositions which are held essential to our Christian faith are very remarkable, and lead us to the inevitable conclusion that the Master thought more of him who gave a cup of cold water to a disciple or who accepted the kingdom of God in a childlike spirit. Sometimes one may become greater in the moral and spiritual realm of effort than in an academic sphere. Mr. Rose might have chosen any other vocation, and I think he would have shone in any department of thought and action, in any profession, but he chose the more concrete and practical course of life, and who shall say he did not choose the better part? It seems to me his administration has been one of a fundamental character and has a quality of permanence, that he has left a legacy which shall remain to us. I think he felt that the great object of Christian effort and the object of all institutions of religion and of religion itself is to make men good, and that the surest discipline and education in that direc-

tion is the contention with the sin which easily besets us and which by the grace and strength of God we may overcome. Mr. Russell Lowell has said somewhere that there is more knowledge to be gained in the struggle with one temptation than in all books of metaphysics.

And now we must say farewell to our friend. We have felt the electrical touch of his life upon our own, and I hope that we may take from his bright example encouragement and inspiration for the work of each of us for the life that is left to us.

HARRY WADE HICKS[1]

For the Graduates of the University

The personal characteristics and habits of a successful man will ever be the most inspiring subjects of study and meditation. Horace W. Rose was a success in the highest understanding of the term, because he used his brief life for the service of his King, and counted everything which did not offer him opportunity to represent his Lord to young men as of little account for him. He believed that to be a Christian was the greatest fact in life. Therefore he lived among college men as a glorious, natural and conspicuously effective exponent of Christian manhood.

[1] As revised and printed in *The Intercollegian*, February, 1903, under the title "Horace W. Rose, Ambassador of Jesus Christ to the Court of the Individual Heart."

The causes for the influence exerted by Rose are not unknown. But the spirit in which he constantly worked, and the habits of religious service formed, are not common among Christian students. His was a life of reality. He made it a practice to do everything as he believed his Lord would if He were in his place. This reality of Christian living accounts for his increasingly victorious battle with his own sins. He knew the battlegrounds of college men, for he had won victories on them. It is not strange, therefore, that men listened to his testimony and acted on his recommendation when, as was his custom, he asked them to become disciples of his Lord.

Rose had a keen appreciation of the polluting and destructive power of sin. Every form of sin prevailing among college men he knew, for their blighting and corroding effects he had had exposed to his gaze hundreds of times through the voluntary confession of men fettered by sinful habits. No sin escaped his treatment. As his letters and papers are reviewed, it is apparent that he called for a whole abandonment of sin when a man became a Christian. After one visit to a college he wrote, "I'm tired after such a siege of personal interview. Some men were helped to *begin* to struggle. Others are entirely cleaned up." In another college he "got several men to make a scientific fight to overcome." His letters abound with phrases, in which

the word "fire" and "burn" are used, showing that he longed to be pure himself, and to have the last traces of sin obliterated from men's lives. Without such an attitude toward impurity, selfishness, pride, drinking, gambling, and the other temptations of college life, no man can expect to be successful in relating men to Jesus Christ in any sense that may be called effectual and complete. It is chiefly because men fail to recognize the completeness of the claims of Christ that so many efforts to prepare for personal work end before the interview is begun and the contact formed.

In all his work with men Rose manifested sympathy and love. These virtues he ever sought to make more constant. His power to make men at ease in his presence when the secrets of the heart were laid bare, grew year by year. Many a man went to him as did one who said, "You helped my chum so much that I've come too." This fixed attitude was hard to hold, for at first he felt little love for certain types of men, shrinking more from the scoffer and would-be infidel than the man who had gone into the grossest forms of sin. The secret of his growth in this respect is found in his desire to be as near like his Lord as the study of His life and time for practice of His virtues would make him. He therefore spent much time in Bible study and prayer. His private papers are full of written prayers revealing the most intimate fellowship with

the Master he served. Hundreds of men to-day out of college strive to love men as Rose did, which was as his Lord loved.

A sense of opportunity in doing personal work is essential. Rose made opportunities. In four days at Leland Stanford he had four hundred conversations with as many men alone. He talked with men in the shops, the laboratory, the dormitory, on the athletic field, and on the street. His work he considered to be of the supremest importance. And because he lived among men engaging in every legitimate enterprise of college life, he was always natural in his approach to the consideration of their personal relationship to Jesus Christ. The high valuation placed by him on time gave him his acute sense of opportunity, and because of this also he was frank, quick to hear and sympathize, most direct in his dealing, and therefore most faithful to his friend with whom he talked. It required confidence to work in this way, but the confidence was not of human origin. Rose knew Christ well enough to realize that the message he was giving to college men was the word they themselves wanted in the depths of their desires to hear.

Another characteristic of Rose in his personal work was his glorification of righteous living. There was exhilaration in his public address and private conversation, created by the reality of his message and the intensity of his personal friendship with

Jesus. He had ever before him the vision of a college where all the men were fighting winning battles with sin. In a measure, he had come into possession of the enthusiasm for his work which sustained Jesus in the days when His world-wide conception of the Kingdom was rejected by the people of His own country, and imperfectly understood by His disciples. Rose was jealous of his Lord's rights. It grieved him deeply when men uttered words profaning the Master whom he served and whose character he held up for men to copy. To him the topic of conversation of supreme importance was the character of his "King." "Make Jesus King" was a phrase which rang out in nearly every address. Because he lived what he professed, men listened and yielded to his invitation to become disciples of Christ.

But the secret of his power was in his complete self negation and the presence in a real sense of his Lord's spirit. To his God he ascribed all the power and glory. "It was a manifestation of divine power," he wrote when ten men accepted Christ in personal interviews after a meeting. In another letter he said, "We praise God for the breaking down of barriers," where hard feeling between several fraternities had kept men hitherto from participation in religious work. Men often have said since his death that they were not able to resist his invitation to be Christians because of the appeal made by his

character and spirit. They recognized that he, too, had been with Jesus.

In the face of successes which would have led many men to defeat through pride, he grew in humility and child-like faith. After a campaign of personal work in a western university when many men had confessed faith in Christ for the first time, he wrote, "One marked result of this visit is the consciousness of the fact that I've a battle on. I've got to be more humble." In another letter he said that merely reporting the number of men who became active Christians caused serious temptation to be self-satisfied. In a private letter shortly before he died, when illness of his sainted mother and his wife weighed heavily on his heart, he wrote, "If there is one thing I covet from my friends, it is that they will make mention of my need before the Heavenly Father. The mean little temptations get a hold on a fellow before he knows it, insidious pride, vainglory and satisfaction over things accomplished. Some way these things eat their way in, and we are prone to covet the praise of men rather than the praise of God. O! for grace to keep very low at the foot of the cross."

What Horace Rose was, other men may become. His greatest ambition was "to burn a path of light" through the colleges of his field. He led hundreds of college men to Christ in one year. Many more were induced to join the Church. Bible classes

were everywhere reinforced by men whose spiritual habits he had quickened. Through his influence organized personal work became prevalent throughout the colleges from the bounds of Illinois to the Pacific. Hundreds of men date the beginning of a victorious life from private talks with him. Men in large numbers are now preparing for missionary work or other religious callings whose choice of life work was guided by his counsels. "He went about doing good, for the Lord was with him." He recognized that in every college the devil is consistent and aggressive in his warfare against the best in men's lives. This fact, coupled with the belief that Christ had commissioned him an ambassador to the court of every troubled heart, made him redeem the hours lest his Lord come and find him idle. May his life become an inspiration to an army of men to follow in his footsteps!

CHAPTER VIII

GENEVA MEMORIAL SERVICE

THE spirit of the Lake Geneva Summer Conference of 1901 was deeply enriched by frequent references to Rose and his work. No longer was his merry laugh to be heard among the tents along the shore. While the red settees near "Faculty Row" were occupied each afternoon by other counsellors, the memory of him added new solemnity to the interviews on lifework.

On the first Sunday evening of the Conference, June 23, a memorial service was held, over which Mr. John R. Mott, Senior Student Secretary of the International Committee, presided. Several delegates spoke who had known Rose well during his eight years of active service in the College Association field.[1] These addresses are given here in full.

LEROY B. SMITH

General Secretary-elect, University of Wisconsin

I speak thoughtfully when I say that it is one of the greatest blessings of my life that I was able to associate with Horace Rose for three months. He came to Cornell in September, and died on the tenth of January. But in those

[1] The positions filled by the speakers whose names are given are those held by them during the summer of 1901.

short weeks we at Cornell learned the true meaning of "I am glad to see you." When that was quoted first, I thought of an incident that occurred last fall at one of the football games. A man who was not identified with the Association and was not a Christian went to the game with another friend of mine. They were looking over the bleachers for a seat when he saw Rose, and said, "Let's go down and sit with him." Men were attracted to him, for he always had a smiling countenance and a good word. He was not a long-faced, sober Christian, but a happy Christian every week and every day of the week. What impressed me most was his great interest in individual men. He did not organize highly developed religious machinery. But his first thought was to reach men.

I attended five or six sessions of his personal workers class which met once a week in his office. Rose knew the Scriptures, and knew what it meant to be in union with God. The memorial services which were held at Cornell in February I shall never forget. Different men paid their tributes of loving words, but better than this was a meeting held a few days later where seventy-five of the men who had known him best and who had been helped by him in some little way met to express informally their tribute of love. These and scores of others thanked God that Rose had been called to Cornell.

CHARLES J. EWALD

General Secretary, University of Michigan

It is one of the blessed privileges of my life to have known Rose well and to have served for a year under his leadership. I shall never forget the first time I met him. It was on the day when I entered the University as a freshman. As I went into the Association Building he reached out his hand and gave me that shake which only you who

have had it appreciate. "Ewald, I am glad to see you." By his manner of saying it I knew that from that time forth I possessed a friend. He was the biggest-hearted man I ever knew. He had more love for men, however deep they may have been in sin, than any other I have ever met. I have often seen him go into the laboratory and spend a moment with each man. How glad we were when we saw Rose coming our way!

During his second year as Secretary at the University sixteen men were led to Christ, and over sixty men were led to clean up their lives from profanity and other sins. His work was a quiet one,—one that profoundly impressed students and faculty alike. He was unselfish, humble, sincere, and had intense love for souls. He made Jesus Christ King, and allowed the Holy Spirit to take complete possession of his life.

GEORGE W. LEAVITT

Travelling Secretary, Student Volunteer Movement

When the news of the death of Rose reached me, I knew that I had lost a friend who did more to inspire me to personal work than any other living person. When I first came to college, a friend of mine brought Rose to meet me in my room. As he came in he said, "Well, old fellow, I am glad to see you. Do you sing? We have a Glee Club here, and if you don't play football we have a good track team." When I learned later that he was president of the Young Men's Christian Association, a permanent friend had been won to the organization.

After a short time I heard that twenty-two men had been won to Christ. I asked my friend how it had happened. It was learned that night after night he had taken men in groups of two or three, out of town into the country under the trees by the roadside, and had talked with them of Christ. Of

the twenty-five men thus interviewed, twenty-two began the Christian life on the Day of Prayer for Colleges.

This story is told of an effort made by Rose to lead a prominent athlete into the Christian life. The man had refused to talk with him about the Bible. Rose said, "If I can beat you in a race, will you let me talk about it?" The challenge having been accepted, Rose set the day, and then proceeded to train for the event throughout two weeks, in the gymnasium. "We ran the first quarter at a clip I had never known. The second was still faster. My distance in college was only a quarter, but the third lap was run at a pace to kill. When we finished, I only knew that I had won." As a result of the talk won in this practical way, the athlete entered the Christian life.

"Have you had a vision of the King in his beauty?" he asked of this athlete. Rose had had this vision, and it was the secret of his life.

JOHN C. PRALL

State College Secretary of Iowa

I met Mr. Rose for the first time at this Conference in '95, while he was a student at Beloit. There was nothing special by which I remembered him. In fact, I did not remember him at all. From here, I went back to the University of Iowa, as a new student, and for one reason or another, being a freshman, I became indifferent to the claims of Christ. The next year was a fruitless one, so far as God's Kingdom was concerned in my own life.

During the next summer, unknown to me, Rose was called to be the General Secretary of the Association at Iowa. As I entered the University the next fall, and came into the Association Building, there came the hearty greeting which many of you are familiar with, "Hello, old fellow, I am glad

to see you." It struck me forcibly that he remembered me during the year which had elapsed since we met.

It was Rose's chief joy to be among men as one that served, not among the ones who were easily won. Again and again he expressed his regret that the details of the Association kept him from being used in winning men to Christ. The Association called me to a position which I refused because of an inconsistent life. It was Rose who asked me to be fitted for the position, and it was only after weeks that I decided to accept. I suppose there is no man who has ever been in the University of Iowa so well remembered as Mr. Rose. This is so not because of his enthusiasm in athletics, or in the work of the Glee Club, but because of their personal relations with him.

Recently I was talking with a man in the city of Des Moines, one of the most godless men of the institution. When I said, "Rose is dead," he was as shocked as we have been. Rose had invited this man to give up his sinful life, and he had refused. He gave this testimony, however, that Rose had been to him the closest friend he had ever known.

WILLIAM B. PETTUS

General Secretary, University of Missouri

In the fall of 1898 I went down to our State Convention at Kansas City not a Christian. The first man to impress me was Rose. He led the college session the first morning. That afternoon (it was the twelfth of November) he came to me privately and told me something about the Christian life and about Christ as he knew Him. He asked me if I did not want Him, and I told him promptly "No." But I did. No man ever knew Rose without wanting to know his Master.

About a month after that I accepted Christ, and wrote to Rose about it. The letter he wrote back had more love in it

than any I had ever received. I could not understand why a man should care for one whom he had seen but once. Now I know that the reason was the presence of Christ's spirit in Rose.

The next fall when he was making a tour among the colleges, he came to our institution. I was then working in the Association, had heard about personal work, and knew a little of what it was. I had gotten the courage to go to three or four of my personal friends and speak to them about Christ. But the idea of being interested in every man just because he *was* a man, and because he did not know Christ and it was possible for me to present Christ to him, had never occurred to me. While Rose was there I "got conviction." During the three days of his visit he talked personally with over two hundred men about the Master. You might wonder how he could speak to so many without offending some. But men never got offended when Rose spoke, and twenty accepted Christ during his visit.

At our next State Convention, on the twelfth of November, 1899, I went to Rose and told him that I was facing the question of going to the foreign field. It was natural for any man to go to Rose when he was facing a question. I did not know what to do. He said, "Do just what God wants you to." And that was the natural thing. It had power with me because that was what Rose was doing. So I decided to go to the foreign field.

Rose helped me three times, and then he died. But his life has helped me since, especially during the times when I have been tempted and tried. The thought of him and what he would do under similar circumstances led me to know what Christ wanted me to do. Rose did the will of God through the strength which God gave him, and thereafter I knew that it was possible for me to have the same strength.

In Memoriam

L. E. HARTER

General Secretary, Stanford University

The first International Secretary whom I ever met was Mr. Rose. So deep and clear is the impression of the spirit and method of work for college men which he left upon me at that time, that, notwithstanding subsequent experience and instruction, it remains to this day the ideal of all my work and ambition, because it is the spirit and method of Christ.

Mr. Rose studied to make his presence bear the impress of Christ rather than his own personality. So nearly was the mind in him that was in Jesus Christ, that to know him was to have a new vision of the Master. His power lay in his ability to translate Christ into terms of human experience. This explains why the impress he left upon men was so deep and lasting, why to be with him was so inspiring.

It was my fortune to meet Mr. Rose upon his arrival at our University. I had never seen him previous to this. Before going to the depot I was a little anxious for fear I should miss him. So I went to one of the boys who knew him in order to get a description of the visitor. "Well," said my friend, "pick out the biggest man with the biggest smile." I expressed myself as trusting I should find him. "Yes, you'll have no trouble," chipped in the man on whom Rose had left his impression as he did on every man he met: "he'll know you, if you don't recognize him. He has an instinct for Association men!"

At the Pacific Grove Conference of May, 1900, he was the centre of the jollity and the inspiration of the spiritual life. At the Association sessions, when Mr. Rose presented the methods of work for students, and especially that subject which was ever nearest to his heart, personal work, there seemed to be an almost sensible presence of the Holy Spirit brooding over the men. This at least was the way that the

men who were close to Christ and close to Rose accounted for the power of that hour. An outsider said of one of these sessions, "His words rose nearer pure oratory than anything I have heard for many a year." To us who knew Mr. Rose, his rare power was not unaccounted for, for even in the midst of the large responsibilities of the summer conference he found two and even three hours a day to be alone with God in prayer and the study of His Word.

While at Stanford University, Mr. Rose, in company with various men of the Association, visited during his four days' stay over four hundred men personally in their rooms, in the laboratories, on the baseball field, in the gymnasium, in the fraternity houses, and, in fact, every place where men were to be found. The beginning of the change of sentiment on the part of the student body, which before this time had been an avowed hostility towards the Association, is marked very distinctly by this visit. Men caught a glimpse of the kind of manhood the Young Men's Christian Association stands for, and it could not but appeal strongly to them.

During the time that Mr. Rose was at the University, it was my privilege to accompany him on his tours through the men's rooms at night. On the way back to the lodge where he was staying, and after the night's work, we never failed to stop at the gymnasium steps for prayer. It was Saturday night. The next evening Mr. Rose was to address the men and women in the chapel. We were in great need of money to send men to the summer conference. Just as we approached the gymnasium he said, "Harter, old fellow, how much money have you faith for to-night?"—"Not very much," I replied. "Well, I have faith for $30," he said assuredly. "I admire your faith, Rose, but you don't know the close-fistedness of our students and their hardness to such appeals." He prayed for $30. I couldn't. The next evening after his talk he asked for subscriptions. My heart was heavy with the rebuke, "Oh ye of little faith," when I counted up $42,

as the slips came in. "According to your faith be it done unto you" has *lived* for me since that night.

E. T. COLTON

International Student Secretary for the West

The feature of this service that has been impressing me most, is that no word of eulogy has been pronounced. We have been hearing the story of life. It has not been necessary to raise the voice, but of the heart we have been able to hear and be stirred. His life has weighed with us because of his union with Christ.

Any one who heard his addresses must have been impressed with the constant reference to Jesus Christ. Since we have every reason to believe that he never got any farther away from Christ than he was in his addresses, we must be led to see why the same impressions are burning in the hearts of men here. The universal testimony to his life is that men all over his trail were shamed by him into being servants of Christ. His life was one of tirelessness and utter absence of self-satisfaction. I happen to know that his policy as he entered the work of the secretaryship the past year was that one man a day might be led to Christ throughout his entire service with the Committee. His expectation was fulfilled. On one occasion I met him as he was starting out on a trip. He said, "I have asked the Lord for twenty men." When he returned later he carried the names of twenty men in his note-book.

At one of the State Conventions an incident occurred which showed how he always sought opportunities to teach a lesson in the Christian life. It was Sunday after the quiet-hour meeting in the lobby of the Association Building. The delegates were scattered about conversing. A little fellow from the street came into the room selling carnations. Several

men were buying flowers, but Rose did not. As the lad came up to him he said, "What would you think of me if I should go out on the street to-day and buy a horse?" The boy looked up in surprise, and Rose saw that he did not understand. Quickly he said, "What do you do with your money?" The little fellow replied, "I give it to my mother." "All right," he said; "here is your money, but I don't want your flowers." He was always seeking opportunities to teach such lessons.

In one institution he went into a room and found a Bible spread apart and nailed through with a great spike as a decoration. To the man who occupied the room he said, "The first thing I am going to do, old fellow, is to take that Bible down." To which came the reply, "You will have to take me down first." Rose said, "I can take down any man who has not more manhood than to do a thing like that," and in his good-natured way he threw him. The man got up, and of his own accord took the Bible down.

Another characteristic that impressed me was the joy of his life. Always he seemed to be seeking for burdens. It did not make any difference where he was, for he was always helping men. As we rode up on the train one day we passed a funeral procession. Rose said, "It always depresses me when I see a funeral until I know whether the deceased was saved."

A year ago at the lifework meeting with the Student Volunteers he said, "My reason for wishing to go to the foreign field is because the burdens and difficulties will drive me nearer Jesus." Burdens added ten years to his life. Nevertheless one student said, "This is the first time I ever saw a Christian who was happy."

The last trait of his life about which I wish to speak is his humility. One of our witnesses this afternoon has spoken of the reports which he sent in giving the number of men won to Christ. In a conversation with him he said once, "I do not

want to put those things in. I am not in this work to have results counted."

And so we find ourselves wondering again that the life was cut off so soon in its usefulness. Yet it was a finished work, and I know that the message he would give us if he were here to-day would be that we should not glorify men, but that we should go out from here as did those men who went from the Mount after the vision of Christ, "seeing no man save Jesus only."

JOHN R. MOTT

About the hardest experience I have ever had in college work was resigning myself to the withdrawal of Rose from our ranks. It was only when it became absolutely necessary because of the state of his wife's health that he gave up the travelling-work, and I yielded to the inevitable. There was some compensation in that he went to my old university, — Cornell.

I do not trust myself to add any personal testimony after what we have heard to-day. I am constrained to give what seems to me the result of all to which we have listened. It is not the magnitude of man's service which is to count at the last day. It is not the length of his life nor the reputation that he has acquired which will tell at that time. The important fact will be whether he has finished the work to which God has called him, or not. Christ was able to say at the end of his life at the age of thirty-three, "I have glorified Thee on the earth, having accomplished the work which Thou gavest me to do." David Brainerd left as deep a mark on this world as any man that ever lived, and he died at thirty-three. Henry Martyn has left a blessed mark on India and Persia. Near the close of his short life he said, "Now let me burn out for God," and he did so at almost identically the same age, — thirty-three. Rose was another young man that died at about

the age of twenty-seven. After what has been said to-day does any one question that Colton is right when he says, "He lived a finished life"? May the ambition take strong hold of us to finish the work that God has called us into the world to do!

CHAPTER IX

OTHER TRIBUTES

MANY who belonged to Rose's innermost circle of friends have written letters containing their expression of sorrow at his death. Mr. Arn. S. Allen, who had met Rose at the Pacific Grove Student Conference during his year of service as International Secretary, writes:

> We were together for the better part of twenty days, that's all, and yet no man I ever met either for a longer or for a shorter period influenced me more. Just why I cannot tell. I am sure it was not because of anything he said to me. It was his general attitude towards me. Since meeting him he has been my ideal of a Christian man. There was no halo on his head, and nothing that awed me. I hadn't known him for an hour when he tried to put me into a dark closet in the San Francisco Association Building. One of my most vivid mental pictures is of him standing in the coacher's box in a game of ball which the faculty had with the students, yelling like a Comanche Indian, and a smile so broad that he could whisper in each ear. He was a great mixer, but his life was shot through and through with the spirit of the Master. One came away from association with him conscious that he had been with Jesus and learned of Him.

No feature of his service among the college men of the Pacific Coast left so deep an impression as his work at the Pacific Coast Conference. His

talks on personal work, given on several occasions throughout the gathering, seem to have won for him the devotion of all the men. "I can see him still," says Reno Hutchinson, a well-known athlete on the coast, "with the characteristic sidewise shake of the head as he drove home the responsibility that each man had for helping his neighbor."

Ivan B. Rhodes, General Secretary of the Association at the University of California during 1903, writes of this same Conference:

He left the stamp of his life upon the students of the Pacific Coast as no other man has done. At the Conference conducted in May, 1900, his intense earnestness and his deep love for men awakened the representatives of the Pacific Coast colleges to a new sense of their responsibility as stewards of the Kingdom of Heaven.

A number of the students were obliged to leave the Conference a few days before its close to take the Federal census in the slums of San Francisco. Rose was especially anxious that the sudden change from the high plane of living which we had been enjoying to the unpleasant and degrading surroundings of the city should not weaken the spiritual uplift of the Conference. A group of men who were leaving invited Rose to meet with them in prayer to this end. It was one of the most impressive meetings it has been my privilege to be in. As Rose prayed, every man seemed to realize the presence of a living God, — Rose's God. Many of the men had tears in their eyes as they arose from their knees. I had been a Christian but a short time when I first met Rose, and was very much amazed and interested to find a man who could talk so earnestly about his Master one minute, and be the leader in a "rough house" the next.

In Memoriam

The following testimonial was received from H. J. McCoy, General Secretary of the San Francisco Young Men's Christian Association:

It was my very good fortune to have the personal friendship of Horace W. Rose for several years, and to learn by personal contact of his intense passion for souls. No joy could come into his life so great as that of leading a man into the Kingdom of God. He touched for righteousness the student life of this country, and nowhere was he more successful in the winning of men than on the Pacific Coast. His manly, self-sacrificing, and uncompromising Christian life made him a power in the hands of God in the presentation of a personal Saviour. The absolute necessity of regeneration was the all-absorbing question of his life, and God honored his faith and consecration in permitting him to be a master workman in things divine. The influence of his life and words upon the student body of California's two great universities, the University of California, and Stanford, will continue as long as there are men to be won for Christ. In his death I feel keenly my personal loss, as he was much to me, and the inspiration of his life and work was an incentive to effort for larger things in the extension of the Kingdom of Christ among young men.

Mention has already been made of Rose's study carried on voluntarily after his graduation, which was rewarded by action of the faculty of Beloit College in conferring upon him the degree of M.A. His mother wrote, at about commencement time:

I referred in one letter to the thesis Horace wrote and submitted for examination. Last evening his diploma reached me with a letter from Professor Chapin, saying: "The thesis represents good, faithful work on the part of Horace which it

was fitting to recognize, and which would have been recognized in the same way if he had lived." The conferring of the degree gives me satisfaction because I know his faithful work was worthy of it, and yet it is a tame sort of pleasure with what it was to have been. His wife, who was so eager to help him in his work, was looking forward with great anticipation for this result, and we were to rejoice together at this token of appreciation of Horace's literary effort. The thesis was along sociological lines, its subject being " Friendly Visiting "

Professor Robert C. Chapin writes in the same connection :

In the course of the summer before he died, he came to me for an examination on some graduate work that he had been doing. I was greatly interested to see the signs of his development. He had been studying the broader social mission of Christianity, and the manner in which he combined an intelligent appreciation of this aspect of the Kingdom of God with a belief in the necessity for such hand-to-hand personal work as he was so successful in doing, was very suggestive. Some men have no thought of anything but the immediate grappling with individuals; others are impatient of anything short of wholesale social change. Rose, while devoted heart and soul to the work in which he was engaged, showed also the most sympathetic appreciation of the advances of the Kingdom in the forms of law and industrial organization.

Charles E. Tompkins, a graduate of the University of Michigan, was General Secretary of the University Association at Ann Arbor two years after Rose left the position. In a letter addressed to Rose's wife shortly after his death he says :

I hardly know what to say, but I do want you to know that my heart is full of sympathy, because it has been saddened so. For I loved *Holly*. No man ever won a place so high in my heart as Horace. I looked up to him, and he helped me. All that I have done as General Secretary of our Association was based on what Horace had done previously.

And I must confess, that when word came that he had gone on home, a fierce, wicked spirit possessed me; but the Master has led me to see that Horace had increased the talents God had given him more than the hundred-fold, and that he must needs be made "ruler over many things" in the Kingdom of our God.

The State Secretary of Michigan during the years of Rose's service in the Middle West was C. M. Copeland. He writes:

That which impressed me most in Rose's life was his manliness, his even temper under all circumstances, and the unaffected naturalness of the man. . . . Religion with him was not a matter of moods, or forms of speech, or change of expression. It was a thing of every-day life, and entered into all that he did. I spent a Sunday with him in one of the larger educational institutions in Michigan, in which many of the students live in residences. In the morning we were occupied with other matters, but after dinner I noticed him moving from room to room, and wondered what he was doing. He did not say, but I have no manner of question now, that he was interviewing individual students with a view of bringing them into, or developing them in, the Christian life, helping them to overcome some easily besetting sin, or see more clearly the path of duty.

As a student secretary Rose had made a careful study of the Student Volunteer Movement, its declar-

ation and its watchword, "The Evangelization of the World in This Generation." The attention that he gave to personal interviews with men who were qualified to become foreign missionaries proved that he believed thoroughly in the fundamental principles of this movement. Rev. Harlan P. Beach, the Educational Secretary, has written this testimonial:

Among the delightful memories of the past are the occasional visits made by Mr. Rose to the office of the Student Volunteer Movement in New York. If one had seen him only on such occasions the dominant impression gained would be that of a man whose Christianity was of the radiant type and whose life was made sunny from centre to circumference because of his abiding faith. I recall especially the one or two occasions when he led the devotional service at noon. The passages of Scripture were brief and virile, while his prayers were as if one were talking with God, and they never failed to uplift those who were privileged to join in them.

At the various summer schools, which it has been my privilege to attend with Mr. Rose, there has been no one man who made the same impression that his work brought to the students gathered there, so far as I could judge of his influence. He was marvellously winsome in his way of approaching a new man, and it was rarely the case that he knew one intimately that he did not show something akin to genuine affection for him. At Geneva and elsewhere I have seen him, not buttonhole his man, but draw him aside and with hand upon his shoulder walk off into the woods for one of those delightful talks which many a seeker after truth and life will always remember. As compared with other workers, he seemed to possess a magnetism which attracted and held men close to himself, just as the material magnet attracts its piece of metal. The general work at these summer schools was aided by his

great genuineness and a corresponding earnestness of expression when he spoke or otherwise participated in the exercises.

Only once has it been my privilege to watch Rose in his college work, and that was at Cornell a month or two before his passing. Private conversation with him showed how heavily he was burdened, not only by certain conditions in the Association, but because of family complications. One would have expected a person who was thus handicapped to be abstracted from his main work. Instead, he seemed to throw himself into it with the greater earnestness, as if a premonition of the shortness of his day were even then upon him. I well recall how he had won in the brief period of his service at Cornell a number of men, some of them critical cases. It was remarkable to notice how much he was accomplishing hour by hour. No moment of his day seemed to be without its duty; and while he had many general interests to care for, even under those circumstances the congenial task seemed to be that of getting a personal hold upon the students man by man.

If I were to put in a word the impression made by his life, it would be as follows: Rose was differentiated from the great mass of Christian workers by his fundamental faith in God, which constituted the rock foundation of his life and activities. With this as a basis he went out into life, eager to buy up every opportunity, and anxious not merely to use time well, but to regard each day and hour as a talent for investment. He realized that before men could be won they must be attracted, and that no power was more likely to win students than the genuineness of a deep spiritual life combined with the cheer of a strong and healthy manhood. Having attracted them to himself he did not lose any chances, but laid siege to men, not the mass, but one by one, adapting his mode of approach to the character of the individual to be won. A single attempt never sufficed unless it were successful, for Rose had the wisdom to cling to a man like Jacob of old until he

had taken him captive. Such results as crowned his brief life would not have been possible had he not been at once physically strong, intellectually attractive, and powerful spiritually.

During the summer of 1900, several students from foreign lands were visiting the Student Associations of the United States. Among them were three Europeans from Sweden, Holland, and Denmark. They met Rose frequently during their visit in this country. As soon as news of his death reached them, an article was printed in *Excelsior*, the organ of the Scandinavian Student Movement, in the issue of March, 1901, of which the following is a translation made by Mr. Hans P. Andersen:

Horace Rose, one of the most promising and active student workers of North America, was called home by the Lord after a few days' sickness. He was a "jolly fellow," a type of the best Western American students, warm-hearted, fresh and jovial, but wholesome and Christian. It was observed one day when Mott unexpectedly requested him and two others to lead the meeting in prayer. The deep, clear way in which he spoke to God, and with perfect simplicity petitioned for definite things, showed clearly that he was a man who lived in the place of secret prayer. He showed us Europeans, Björk from Sweden, Brandt from Holland, and Ricard from Denmark, great kindness. After the Student Conference at Northfield of 1899, he became travelling secretary among the universities of the West, and was here the means of leading several hundreds of his younger companions to Jesus Christ. He was for the students of the West what Hugh Beaver had been for those of the East.

It is strange to think how quickly the Lord can complete the work of his young servants. At the age of only twenty-

seven Rose went forth, and what a fine work does he not leave behind him? What have we accomplished?

In an age when many Christian leaders shrink from evangelistic methods, the Student Christian Movement has constantly emphasized the importance of special religious awakenings as a means of arresting the attention of men, and fastening it upon the claims of Christ. Had Rose lived he would have been in constant demand for special meetings of evangelistic character in the colleges and universities of the United States and Canada. Mr. Fred B. Smith, a secretary of the International Committee, devoting much of his time to evangelistic work among the city associations, speaks in most appreciative terms of Rose, and his love for meetings which led men to Christian decision:

Horace Rose's memory abides with me in increasing power. The lapse of years only makes more real his influence. I owe much to him. The chiefest thing to me of all his splendid life was the manifest genuineness of his passion for winning men to the Christian life. I never discovered for one moment anything that could have been interpreted as an ulterior motive for his service. It was with him any way, by any voice, by any method to win men.

One incident lives with me as an index to the real Rose. At a State Convention of the Associations where we were participating, a misunderstanding with the local committee seemed to have barred the way for an evangelistic service on Sunday. He did not arrive until Saturday morning, but when he heard of the condition, although he was not publicly

to participate in the meeting at all, and it was not at a place with a Student Association, he went zealously at work to adjust the difficulty, and kept it up till eleven o'clock Saturday night. We won the day and a goodly number of men. I well remember when he came to my room to learn why the meeting was not to be held, and I tried to persuade him not to attempt to press the question. He paced the floor and said, "Smith, God will hold us to account for this failure. That meeting must be held." And it was.

Several times during his life, I said to friends that I would rather have him in the audience in an evangelistic meeting than any other man I had ever known; and there is no man living now, of whom I know, that could fill his place in such a gathering. A look from his eye at such a time was like a wireless message of "victory." In common with hundreds, I have a sense of deep gratitude for his incessant, sincere devotion to the cause of God.

The following was written by Bishop William F. McDowell, a frequent speaker at the Lake Geneva Student Conferences, and a wise counsellor of student association leaders:

I was with Rose at one Student Conference at Lake Geneva, and was profoundly impressed with his influence over men. He appeared to live the life of the spirit so naturally that many of the men got a new understanding of what such a life actually meant. His life seemed to be all of one piece. The presence of Christ in it was constantly manifest.

Several years after this Lake Geneva experience I spent a week in Cornell University as Sage Chapel preacher. It was just after Rose's death. All through that great institution his name was as an ointment poured forth. He left upon the students with whom he came in contact there an impression which I think will never be effaced. It was said to me freely

that many of the Cornell men had privately and publicly testified that they found their old lives impossible in Rose's presence, and were drawn to a new life by the beauty and holiness of his life. I was struck with the fact that his influence in Cornell was both direct and indirect. He tried continually to lead men to Christ, and did it. But many men were also led to Christ just by reason of his presence there. Interested he was in everything that pertained to the life of the men, but always interested in that high and splendid way that made him such a force for righteousness. I count it one of the joys of my life to have known him.

Mr. Walter M. Parsons, formerly a secretary on the Pacific Coast, and now connected as a secretary with the International Committee, pays his tribute in the following language:

I have known many men whose acquaintance I enjoyed and whose comradeship I highly prized, but of all whom I have met, not one did I ever like more than Horace Rose. I shall never forget our first meeting. He rushed into my office in San Francisco, and in his big-hearted way exclaimed, "Hello, Parsons, I am mighty glad to meet you! I need your help." His face beamed like the morning, and I'll confess that he captured me in five minutes. After chatting for a time about mutual friends, and going over plans for the Pacific Coast Student Conference, to direct which he had come West, he remarked, "Parsons, I have a hard task ahead. Mich (Mr. C. C. Michener) has a great hold on the college men here, and I wish to see the splendid standard set up here maintained. Let's have a word of prayer together. We can't make this go without His help."

For three weeks following we were closely associated. At the Student Conference he soon won the hearts of the men; and while Michener had been peculiarly honored, all agreed

that in Rose a worthy successor had been found. His addresses, full of searching questions, cut to the inner life of men. His implicit faith in Jesus Christ as the helper of men in "putting up a winning fight against sin in their lives" inspired confidence in faltering men, and lukewarm students soon felt the contagion of his faith and enthusiasm. "Putting up a winning fight through faith in Jesus Christ" was a common expression, and he led many a student to demonstrate the reality of it in his own life.

Each day after lunch he called together the "faculty," as he jokingly termed the group of leaders, and I am sure those present will never forget his eager "Now, men, what can we do to make the next session count?" or, "Will you see Mr. A. of the Stanford delegation and brace him up on that point?" etc., etc. After discussion and special prayer for the success of plans agreed upon by all, he would go to his room, don an old suit, and join the boys for the afternoon sports, the most frolicsome boy in the whole bunch. He was a veritable reservoir of fun and as good a man behind the bat as he was in leading a meeting. His enthusiasm in athletics helped him to get a grip on some men otherwise hard to reach, and he made the most of it in enlisting those men in an enthusiastic service for the Master.

As I think of his work among students on the Pacific Coast, permanent results at every point are readily recalled. New life and activity invariably followed his visit to colleges or universities. His talks to students may not have abounded in "rounded periods," but they had points. He generally struck ten. He compelled men to think, and led them to act. He would not counsel a man "to go home and think it over," but rather to say, "If it is right to be a Christian, if it is right to live a clean life, begin it now."

Quickness and thoroughness characterized his work, and his untiring zeal and enthusiasm in personal work bore fruitage in changed lives wherever he went. He believed in conver-

sion definite, clear-cut, sudden if you choose, because he witnessed the fact in scores of young lives.

During his last trip to the Coast and at the Student Conference he worked under a burden that would have crushed most men. Yet not for a moment did any one see in Rose aught but the man of courage and faith. Standing on the promises of his Lord he murmured not. His life at this time was a striking testimony to the reality of the joy of Christian service which he so earnestly advocated. He was forceful and resourceful, aggressive yet tactful, strong and virile, yet tender and trustful as a little child.

Rose's own estimate of himself was far different from that of his friends regarding him. It is well illustrated by the following little schedule which he had copied in his note-book, and which he examined frequently before entering a religious meeting:

CHRISTIAN ZEAL, 100%

For the organization I am representing . .	20%
For the reputation of other men	15%
For the personal satisfaction of doing as well as I did before	25%
For the glory of God	40%

When will the glory of God be my only ambition?

He was constantly challenging his motives, not only as he entered meetings, but hour by hour throughout all the days. Such a spiritual exercise naturally resulted in a growing consecration of himself to the service of other people.

In Dr. James Stalker's "Imago Christi" there is a striking characterization of Jesus' influence over

men, which applies in large measure to Rose. "The passing of Jesus through the country was like the passing of a magnet over a floor where there are pieces of iron: it drew the souls which had affinity for the divine life to itself. And in all Christian communities there are some who, in greater or less degree, discharge the same function. They are known to possess the secret of life; those passing through the deepest experiences of the soul are confident that they will understand them; burdened consciences seek their sympathy. Surely this is the most precious privilege of the soul-winner: he is never so effectively seeking the lost as when the lost seek him." In view of this qualification for helping men, and his estimate of the value of time, no more fitting way can be found to close this memorial than to quote the following, written by Rose at the close of a busy day while in college:

Meditation and Prayer

"The day has gone. In the quiet of the evening hour sit a moment with thy better self and think. I began the day early with Him. Since then have passed fifteen golden hours. Each minute has been fraught with privilege and responsibility. Oh, what a day of privilege! But now I pause as the night comes on, and ask if what Moses and Aaron could say is true of this day just passing out of my grasp, 'The God of the Hebrews hath met us.' In the

busy ways, in the studies, in the laboratory, on the campus, in the closet, is it true? Has the God of the Hebrews met me?

"Thou God of Abraham, Isaac, and Jacob, I submit to Thee this day, its successes and failures. Use both to Thy glory. Give me forgiveness in Jesus Christ; and while I sleep to-night, O! may my heart be on the watch for new revelations of Thee, and when the morning dawns and the night winds and dews are gone, O! God of the Hebrews, meet me and keep me near Thee throughout each hour. May this present minute be a Bethel for my soul — the place where I meet the God of the Hebrews!"

Appendix

In view of the prominent place given by Horace W. Rose to personal work as the most successful method of leading men to belief in Christ, his notes on the subject may be helpful to those who have read this memorial. What follows here served as the basis for the discussion led by him at the Pacific Grove Student Conference (California) during the spring of 1899.

Personal Work.

I. What is it? Individual effort to touch another life (for Christ's sake), that it may be helped into conformity to the teachings of Jesus Christ.

1. Scripture examples.

John iii. Nicodemus and Christ.
John iv. 5–29. Christ and the woman.
Acts viii. 27–39. Philip and the eunuch.
John i. 40–42. Andrew and Peter.
John i. 43–46. Philip and Nathaniel.
Read James i. 27. Pure religion and undefiled.

2. Three propositions.

(1) It is not hard. The difficulty is, we are not prepared. It's natural to approach men in conversation.

(a) Commercial traveller a good p. w.
(b) Personal work to get men for lodges.
(c) Personal work in politics.
(d) The "personal element" is the fundamental argument in favor of smaller colleges.

(2) Every man is under obligation to do p. w.
  (a) It is enjoined in the scriptures, example and teaching.
  (b) Characteristic of new birth. Reach out after others.
  (c) My brother's condition rightly demands it.
(3) It's the greatest privilege in life. (Angels be glad of that chance.)
  (a) It made up a large part of Christ's life.
  (b) James v. 20. Let Him know that he, etc.
  (c) Dan'l xii. 3. They that be wise shall shine as the brightness of the firmament, etc.

II. The need.
1. Other agencies insufficient unless supplemented by this.
(How many members won by p. w.?)
2 Notwithstanding importance *few* accept responsibility.
A cry for workers in churches and everywhere!
3. Men around us are hungry and thirsty for light and help.
4. They fight shy of organized movements.
5. Men love this method.
6. The Holy Spirit convicts in different ways and places.
Various opportunities.

III. Qualifications of worker.
1. A man of character. High standard — no cribbing — no dishonesty, gambling, or vulgarity — coarseness, cigarettes. Have men believe in you.
2. A longing to help men.

3. Personality — shrewdness — capacity — address.
4. Anchored in belief. Born again. "Morality is human nature dressed up." God doesn't teach that. He teaches the *new* man.
5. Knowledge of Bible.
6. A man of prayer.
7. Patient and persistent.

IV. The class.

1. Object, to enable Christians by the use of special Bible studies and by actual participation in personal work to lead others, one by one, to Christ.
2. Members, qualified men who long to lead others to Christ, and are willing to give time and energy. Avoid enlisting men who have not the confidence of the class. 6–10 men who will
   (a) Engage in definite personal work.
   (b) Give 20 minutes a day in preparation.
   (c) Attend class regularly and promptly.
3. Leader, man of God with heart *aflame*, an aggressive worker, soul-winner if possible, who will count this his large work. Send leader to Conference.
4. Use of class hour.
   (1) Heart-searching questions.
   (2) Development of Bible topic.
   (3) Discussion of recent experience in work.
   (4) Report of work done.
   (5) Use of key passages assigned by leader.
   (6) Much prayer.
5. Helpful outlines.
   (1) Dr. Johnson's book.
   (2) S. M. Sayford's book.
   (3) Personal work — how organized and accomplished.

(4) Christ among men.
(5) Dyson Hague's "Ways to Win."
(6) Torrey's "How to Bring Men to Christ."
Read Life of Hugh Beaver — Memorial of a True Life.

V. Suggested kinds of personal work.
1. Restraining men from indulgence.
2. Visiting men with idea of helping and cheering and comforting them.
3. Leading men to take up means of growth.
4. Leading men to give up definite sins.
5. Leading men to accept Christ and publicly confess Him.

VI. Suggestions.
1. Keep very humble.
2. Pray for and use opportunities.
3. Don't argue or debate in class or out.
4. Love men and make them love you.
5. Get parts of Bible well in hand.
6. Meet men alone.
7. Meet objections lovingly, present real Gospel.
8. Study specific sins.
9. Be constant in prayer — rely upon the Holy Spirit.
10. Be willing to make mistakes for Christ's sake.
11. Be tactful — study the man and your ability to help.

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